


OUR PROVINCE



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Fervor, Charity, Sacrifice



Our Province

'ALL ABOARD FOR JOHANNESBURG'



Courtesy of NCWC

JANUARY, 1947

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THE POOR

Fear not, my son; we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good. (Tob. 4, 23).

Let not the humble be turned away with confusion; the poor and needy shall praise thy name. (Ps. 73, 21).

The rich and poor have met one another; the Lord is the maker of them both. (Prov. 22, 2,)

When a rich man is shaken, he is kept up by his friends, but when a poor man is fallen down, he is thrust away even by his acquaintance. (Ecclus. 13, 25).

The poor man is glorified by his discipline and fear. (Ecclus. 10, 23).

Father Leonard Trompeter made his consecration to the apostolate at Ridgefield, Conn., Dec. 8, 1946. He will say Mass for our Most Reverend Father General on the tenth of the month.

Arrival:

At New York, on the S.S. Ile de France, Dec. 11, 1946, Brother Jean Issler en route to Canada.

Air travellers:

Fathers Edward J. Bernacki, Remo J. Bonifazi and Anton M. Morgenroth, from La Guardia Field, N. Y., Dec. 12, 1946, via chartered plane (Robin Line) Douglas C4, Skymaster, en route to Johannesburg, South Africa, with stops at Trinidad, Natal, Ascension Island and Leopoldville, arriving in Johannesburg Dec. 16, 1946 and Moshi, Tanganyika Territory, January 2, 1947.

Father Joseph Horgan, from New York, Dec. 14, 1946, on the SS. Queen Elizabeth, for Ireland via Southampton.

Father Auguste Delisle from New York, Dec. 21, 1946, on the SS. Royan (French Line) for the Cameroons, West Africa.

Fathers James A. Mangan and Herbert J. Prueher, from Pier 3. Erie Basin, Brooklyn, N.Y., January 10, 1947, on the SS. Roswell Victory (Robin Line) for Daressalaam, East Africa.

Promotion to Major: Chaplain Edward A. Curran, U.S.A.R., Ft. Sill, Oklahoma.

The Doves Flies South by Father James A. Hyland will soon appear in a German translation.

Pray for Msgr. Eugene Merio, International Director of the Pontifical Association of the Holy Childhood, who died in Paris, France, last month and for Mrs. Frederick Ruppert, sis-

ter of Father Louis A. Dietrich, who died Dec. 6, 1946, in Chippewa Falls, Wisconsin, and Mrs. Joseph Woll of Ardsley, Pa. R.I.P.

* * *

Bishop Buddy Dedicates Hemet Catholic Church

Marking official establishment of the Catholic church in Hemet, dedication ceremonies were conducted last Saturday afternoon by His Excellency, the Most Reverend Charles F. Buddy, D.D., Bishop of the Diocese of San Diego, of Our Lady of the Valley Catholic mission church at South State Street and Whittier Ave.

With only the present simple chapel building in evidence as the result of a year of work and planning by Father James A. Hyland, C.S.Sp., pastor of the church, and his assistant, Father Paul J. Lippert, C.S.Sp., both of whom are members of the order of the Holy Ghost, Bishop Buddy nevertheless stated, at the conclusion of the formal dedication ceremony, that they have accomplished far more than was expected.

With special emphasis he said: "We rejoice in the fact that, at the close of our tenth year as bishop of this diocese, we have realized a long cherished desire to bring the Holy Ghost Fathers to this diocese."

"In all the diocese," he said, "no one of our churches has a more beautiful name than that of Our Lady of the Valley, and we confidently expect this church to grow and flourish."

—Hemet News, Dec. 20, 1946

FEBRUARY THE SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FATHER LIBERMANN.

In our prayers for all our deceased confrères during the month of February we give special remembrance to the following who were members of our Province:

Name of Confrère	Died	Age
Father John Quinn	February 7, 1895	47
Father Louis Ward	February 7, 1935	63
Father John Otten	February 8, 1926	72
Brother Peter Joseph Shortis	February 17, 1930	63
Brother Jacob Immekus	February 25, 1899	70
Father Eugene Gillespie	February 26, 1938	29

Requiescant in Pace

The Spiritual Directory

VII (1) Religious Life Means of Growth in Holiness

Advantages, Rule and Common Life.

Not only has God called us to the apostolic life, which demands a high degree of holiness of a priest but He has called us also to be members of a Congregation to live the religious life. This is an additional proof that God wishes to raise us to that fulness of holiness belonging to our state in life as missionaries because of all the means of sanctification the religious life is the most efficacious.

We must admit that we have received graces in abundance and that during our years of formation we have been trained thoroughly in their development. All things in our life are conducive to the acquisition of great holiness. And yet, in spite of all this, we see only too well how difficult it is to succeed. Upon analysis we shall discover what holds us back, why we fall short of our goal. We shall see that if we were faithful to our rule, all obstacles would disappear, and we would grow in holiness without fail.

We know that our heart, ever bent toward pleasure and satisfaction, must be checked and held under control. The influence of the things around us and of all that feeds our passions must be curtailed as much as possible. Disorderly desires and the ease with which they can be fostered and gratified, too often lead us to turn off from the appointed road and prevent us from attaining the exalted degree of holiness essential for the missionary priest. Only in so far as our worldly and purely natural life has been crushed by mortification can we expect a real growth in holiness.

A missionary who does not belong to a community or society depends solely on his own counsel and goodwill and on the ordinary graces which are given lavishly to those chosen by God. He is however in great danger of falling short even of the most mediocre sanctity and he will experience the greatest difficulty in living up to the exalted standard of his calling. His soul is like a field upon which precious seed has been scattered, but which, having no fences, is difficult to protect. The seed is trampled underfoot and remains bar-

ren; enemies may come and sow weeds; wild beasts may work further destruction. If added to all these obstacles the soil itself is poor, it is not difficult to see that the gardener will be only too inclined to become increasingly negligent. Tillage will be neglected, and the land instead of good fruit will yield but thorns and briars.

Quite different is the situation of the missionary who is also a religious. Effectually supported by the common life and the example of his confreres, finding strength to overcome his own inclinations and defects, sheltered against danger from without, receiving special graces by the mere observance of the rule, the Religious has only to exercise goodwill to remain faithful to the graces of his priestly state. His soul is like a well-kept garden surrounded by walls. The precious seed sown by the owner falls on rich and well irrigated soil, bearing fruit a hundredfold. And even should the soil be inadequate special care will be lavished upon it and it is bound to improve. If the gardener is watchful few weeds will come and these will be eradicated with care. Watchfulness can prevent the enemy from planting even the tiniest weed, and unless there be a break in the wall, no outsiders, no wild beasts will intrude to destroy the Divine seed.

Applying an Allegory

But should the wall surrounding the garden of religious life be broken the disaster is great indeed. Trespassers will smother the tender plants, thieves and wild beasts will strive to lay waste the beautiful garden. And while the wall is broken, the garden receives no attention or watering, and may easily become a dry and barren wilderness. But even now a cure is possible, provided the gardener hastens to repair the wall. This must be done at once, and when it has been done the gardener must set to work immediately, and keep careful watch all the while quickly rooting out what does not belong in the garden. He must take care of the soil and of what has been planted. Even though there are no signs of growth, the seed may still be good. Thus the original condition can be restored. At times this is extremely wearisome

and laborious work, but it must be done without delay and with great zeal. Then at the sight of the perseverance and the eagerness of the gardener, the owner of the garden will grant again his original favors, and take upon himself the greater part of the work.

Although this allegory is easily applied, still I want to repeat its truth in ordinary language.

It is true that the grace of our state possesses great powers of sanctification and is followed by many particular graces which lend strong support to us in our weaknesses. Besides, our priestly functions, such as work among souls, preaching, the administration of the Sacraments, and above all Holy Mass, offer us inestimable assistance and should suffice to keep us on the road to holiness. On the other hand, we must remember that the great number of and excellence of our graces and helps exacts of us in turn a higher degree of holiness, and a more perfect concurrence with the Divine Will than is expected of the ordinary servant of God. Thus it is that actually our difficulties increase, the greater benefits we receive from God, and that the tendencies of our weak and fallen nature must be restrained and controlled by an extraordinary effort. This is precisely what is so difficult for the missionary who is on his own, while for us who live the religious and common life, it is our very strength.

* * *

THE FOLDED FLOCK

I saw the shepherd fold the sheep,
With all the little lambs that leap.

O Shepherd Lord, so I would be
Folded with all my family.

Or go they early, come they late,
Their mother and I must count them
eight.

And how, for us, were any heaven
If we, sore-stricken, saw but seven?

Kind Shepherd, as of old Thou'lt run
And fold at need a straggling one.

—Wilfrid Meynell

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

X. FLOWERS IN THE WINDOW

MUCH has been written in the literatures of all peoples, much too that is exquisite, about birds and about flowers. The universal compliment that is paid to the birds I can understand, however, far less easily than the tribute, universal also, that is given to the flowers.

There is no test under the sun by which one can be made certain that the soaring and the so-called singing of the birds are a proof of the endless joy that is attributed to them. For the birds, in common with all things of flesh and blood, must be subject to all the ills and inconveniences that from flesh and blood arise, with possibly the exception of the toothache. And they have, in all probability, sorrows all their own which are spared to the rest of us; I allude to the intimate difficulties which must come with the wearing of feathers. To soar and sing, were there never a bird to show us how it is done, would always be one of the pleasant dreams, one of the tantalizing hopes of our heart. It is because there is literally something so airy about this gesture of taking flight, spurning the lazy earth and winging an unfettered way to the blue, that we must all needs look up when a lark mounts higher and higher into the sky. And because there is something so care-free and altogether meaningless in the shower of melody that falls upon the fields and trees from the liquid throat of thrush or nightingale, one can be pardoned when one's heart is heavy,—and hearts are nearly always heavy,—for longing thus to be able to relieve a pent up spirit in the spontaneity of song. We have read our own long, long thoughts into the motions and the music of the birds; but no one can ever say with certainty that the birds ever feel as we think they ought to do about either their soaring or their singing.

For that reason the appeal of the flowers is far more subtle. They neither soar nor sing; nor do they aught else that our heart craves to do. To be aware of their charm all one needs is one's eyes and the glory of a summer day. Flowers most nearly resemble poems. They are the poetry of the dust, the brave, beauti-

ful words which the proud sad heart of the earth, so torn and so disfigured, utters when it speaks to itself. Full many a grievous hurt has been given to the earth. Not content with despising it and calling it dirt, men have wielded terrible weapons against it. They have burrowed into it with steam shovels, battered it with guns, worried it with gold sticks, wounded it with spades. And the only answer earth ever makes to ruthlessness or to contempt is the answer that is graven in the deep heart of the violet, or whispered on the red lips of the rose. Left to herself the earth has a flower for the stream as well as for the sand and one for the snow; but, above all, she remembers, as no one else remembers, all the lost battlefields and all the forgotten graves. Wherever, under her broad bosom, men lie buried, or cities, or civilizations, the earth has always hastened to send flowers. And when, therefore, out of the silent clay made bitter with the rain of many tears, made gory with the blood of many fights, the earth unfolds her banners and waves them in the sun, we have understood that there is no such thing in life as ultimate defeat, although there must be always such a dreadful thing as death.

Where I live I hardly ever see a flower. I see lots of birds,—sparrows; and many, too many a "harmless necessary cat." I look out upon roofs that are bare and black. I look also into backyards that are gay enough sometimes with fantastic fabrics that flaunt their damp glory where trees only should ever stand swaying in the sun; backyards that are gaudy always with the reds and oranges of the labels of discarded cans in corners where one might expect carnations. And were it not for two little subterfuges of mine, two childish artifices of which I refuse to be ashamed, I think that I should be deprived forever of the benediction of loveliness to which I feel that even I am entitled.

I have a picture hanging here beside my desk, a ravishing picture of an old garden. High up in the evening sky, faint purple clouds are trailing like the loose ends of a pleasant

dream. Across a heaven of diminishing gold and blue, the haze of a still twilight is falling on hills and fields. And of course there is a gate; a garden could not be a garden without a gate, a gate with a latch that clicks, a gate that opens in. My hand is often upon that latch and I go sauntering down my garden. Under my feet, slabs of old gray stone, all mottled, have broken ranks for mosses with, here and there anemones. All around me, larkspur and laburnum, hollyhocks and jessamine lift up their heads to welcome me. In the shadows near the ground where the little grasses are, the red sage is nodding and the fuschia drooping down; and when I choose to listen, I can hear the music of the trumpet flowers and the tinkle of the Canterbury bells. Although they are few and far between to whom I ever open wide my garden gate, I sometimes feel that the whole world walks there with me; because sometimes, in the dusk, I hear strange whispers and the sound of tears, and sometimes I hear the laughter of children that never were. All those who, since the beginning of time, have walked in gardens of their own will surely know exactly what I mean. And I will not be parsimonious. All those who have never known the grace of a garden and the sweet companionship of flowers, come, come, some evening before the stars are out, and I shall unlatch the gate. I have no fear for my flowers. No one can steal them from me. They are only paint.

I walk thus any time in my garden. But it is only a certain day of the week, and at a certain hour of that day, that I can practise my other heart-consoling ruse. Every Sunday afternoon at three o'clock, rain or shine, around the corner of de Lan-cey Street there comes the most stately man I have ever seen. Of course I do not know who he is. I do not want to know. He is not a young man; this I do not know either; but, under his well modeled and expensive hat I can see that his hair is white. He is straight and slender. On his face the tan of health looks deeper and, somehow, cleaner, for the white of his close-cropped moustache and the startling color of his eyebrows,—

jet black. To say that he is well dressed would be to speak an untruth; to say that he is ill dressed would be to utter a calumny. There is an expression which I have read somewhere and which I never did really understand until I saw him: cap-a-pie. Cap-a-pie he is perfect, a symphony in black and white with the faintest of over tones in gray; gray spats, gray gloves. The walking stick in his hand and the hat on his head are carefully carried at equally balanced angles. He moves with the easy grace of a thoroughbred. I offer no apology for him. I offer no explanation of him. But at three o'clock on Sunday afternoons I stand at my window to see him pass. And for one short moment that dingy street is made suddenly sweet and fair. He wears a white gardenia at his buttonhole.

This must not be understood to mean that it pleases me at any time to see flowers cut. The most pitiful gesture in the world is, I think, that by which women, and some men too, seek to purloin as it were from gardens a sort of vicarious loveliness for themselves or for their homes by the slaughter of the flowers. Books, pictures, old silver, I can understand; lights, shaded in amber and rose, rugs, draperies, and fine linen I can appreciate. But flowers! Flowers do not belong in a house. At least not in a house in which people are living. Because the moment the flowers have entered that house, they have begun to die. They are dying in the crystal vases on the dining-room table; they are dying in that bowl in the hall. The only unlovely thing of which these lovely flowers can ever be accused is that they hung their heads and wilted in an artificial light, drooped and choked in the heavy atmosphere of rooms; and yet, tomorrow, the poor dead things will be gathered up like rubbish and tossed into the discard. If people really loved the flowers by the sacrifice of whose life and beauty they sought for an hour or for a day to make their small world gaudy, or their smaller, their much more insignificant selves glad, they would have as much reverence for the flowers in their death as they show for them while they keep them slowly dying in their homes. They would at least, and it would not be too much, throw the vases with them into the garbage can. But nobody ever does this. And so flowers in the house will never be appropriate until there is,

also in the house, a funeral; until there is someone in the house all ready to go where the dead flowers, where all dead things, in the end, must go. For, whether they be flowers or men, it is certain that there is no room for the dead in any house in which living people are.

One of my favorite recreations is to go walking along Chestnut Street on the south side, out as far as Broad Street, and back, along the north side, home. When one has looked all morning on brick walls and shabby fences, looked upon straddling clothes lines, and bedspreads hanging out to air, it is at once a comfort and a joy to walk in this clean and jewelled thoroughfare. As I walk along, I often puzzle over the name of the Street; and I replace, in my imagination, every lamppost and every street-car pole with a spreading chestnut tree until, in a glorious arch of green, I see the flowers stand up in clusters pink and white, over my head. And I know what the poor, tired city man meant when he said the only moon he ever saw was the gas light that flickered at the corner as he trudged home in the fog. But Chestnut Street has compensations for the anomaly of the name. It might be called Treasure Street instead. The great plate glass windows of the shops are like so many eyes that smile. Behind them there is all the witching allurements of pretty things, beautiful things, gorgeous things; things that beckon and beseech you you to stop and look at them. I am afraid that my walk is hardly a walk at all most of the time, for it is being forever punctuated with full stops. But the most frequent and the longest of all the pauses that I make is at a certain window I pass on my way home; and it is not because of the thing that is within the window, but because of the thing that is without. Inside that window every known musical instrument is on display. I love music and I have profound reverence for all the instruments, but I am always deathly afraid that, some day as I stand on the sidewalk there, all these now silent makers of sweet sounds will burst into one hideous discord and drive me from the street forever. And then I should miss forever the great charm among all the many charms of Chestnut Street. For I would have looked my last upon what I stand there now to admire. The flowers! The owners of this shop of potential discord have done the

most exquisite thing that any shopkeeper has ever done. They have arranged along the lower sills of the great windows, on the outside, boxes of flowers; but flowers that grow, flowers that push up from the brown earth, flowers that bud and blossom and bloom and make even that sparkling, sunlit street still more gay.

I thank them. Because in this, too, they are very human as well as very kind. Like the rest of us, no matter on what street we live, they are practising the oldest of all the arts, older even than music. For, whatever may be the wares that lie heaped up in the inner storehouses of our spirit, whether they be sterling or only shoddy; whether our heart is heavy, or our life is dreary, or even our head is empty, we like anyhow, all of us, to have Flowers in the Window. We are all neighbors on Vanity Street.—Michael A. Kelly, C.S.Sp., Ph.D.,

* * *

"And finally, Venerable Brethren, and Beloved Sons, by the well-known zeal with which you burn for religion and the salvation of souls, receive, with minds that are docile and prepared to carry out promptly, this last and most important recommendation.

"The territories confided by the Holy See to your laborious care, that they may be added to the Kingdom of Christ the Lord, are for the most part vast in extent. It may, therefore, happen that the number of missionaries belonging to your particular institute is much smaller than your needs require, and in such a case, just as in well-established dioceses there are accustomed to come to the aid of bishops those belonging to various religious families, either clerical or lay, and nuns of the various congregations, so you likewise, when there is question of the propagation of the Faith, of the education of the native youth or other similar undertakings, ought not to hesitate to notify and to receive as companions of your work religious missionaries although of another institute, whether they be priests or members of lay institutes, as they are called.

"The orders and religious congregations may indeed be proud of the missions given to them among the pagans and of the conquests for the Kingdom of Christ made by them up

to the present day but let them remember they do not possess the territories of the missions by a certain peculiar and perpetual right, but that they hold them at the discretion of the Holy See."—Pius XI, *Rerum Ecclesiae*

A few members of the community formed part of the audience for a talk by Clare Booth Luce at Catholic University. Mrs. Luce was introduced by Monsignor Fulton J. Sheen as "the most brilliant convert in the United States since Orestes Brownson."

News From Washington

Too late to be classified: Two rooms in the basement, front, are being renovated. The renovators started out with a bang. At present all work has stopped but we hope it won't be for long. One room will serve as headquarters of the Labor Department (day workers) and the other as a storeroom.

Father Bill Keown stopped in on the way to his new Army post, Vint Hill, in the horse country around Warrenton, Virginia (called horse country because of the fact that there are a lot of horses there.)

The old storm windows have been replaced by more practical ones. An ad in a local paper brought about the sale of some of the old ones. A few in assorted sizes still left. Mail or phone orders accepted.

Dinner out was the order of the day for Thanksgiving, after a visit to the partly constructed church of Our Lady, Queen of Peace, Arlington. After a minute inspection and multitude of suggestions, the party was ready to do justice to the turkey. (We've really become oblivious to time—talking about Thanksgiving when it's also Candlemas Day!)

Father Ed Leonard returned a few days before Christmas from seven weeks safari in the Diocese of Scranton, where he visited about eighty schools, all but three of the total in the diocese. He had the pleasure of putting the first 3,000 miles on the new Dodge. (Did someone say that that was an old dodge?) Bishop O'Connor, newly appointed rector of the North American College, Rome, arranged a place for him to stay during his visit to Wilkes-Barre. Returning to Washington, Father Ed managed to make a few stops in the Diocese of Harrisburg to arrange some mission collections for 1947.

The recent embargo on freight, because of the coal strike, created a space problem for goods prepared for shipment to the missions abroad. The end of the strike was cheered by ourselves as well as the neighbors, in the garage of one of whom we had put a few overflow crates and kegs. An African shipment of nine pieces was finally gotten off. A Puerto Rican shipment will be sent a-sailing shortly. A dearth of wooden boxes has driven us to undertakers for help. With the aid of Father Joe Kirkbride we got the boxes. Now to fill them and send them off!

With the post-Christmas season, the mission procurator staff moves on to greener (they hope) lands. In case this column doesn't appear in the near future, we'll try to tell you how they made out by at least next Thanksgiving.

The annual bishops' meeting in Washington brought the annual bishops' visits to the Lane. Again this year Archbishop Byrne of Santa Fe, Bishop O'Brien of Hartford, and Bishop Davis of San Juan were our guests for the duration. Bishop Willinger, of Ponce, but since named Bishop of Monterey-Fresno (California), and Bishop Greco, of Alexandria, sampled the local cooking.

The Community was represented at the investiture of Monsignor John Reilly, of the Diocese of Hartford and diector of the Shrine of the Immaculate Conception, Washington, as a domestic prelate. The ceremony preceded the pontifical mass celebrated by the apostolic delegate in the Shrine on the feast of the Immaculate Conception.

Duquesne Doings

AS THIS star-crossed semester drags to a welcome close. The Fathers breathe a collective sigh of relief. The deluge of students, the crowded conditions, the dearth of instructors, the unscheduled two and a half weeks recess of classes because of the power strike, the illness among the Fathers, have not made the past months a time to look back upon with satisfaction. We have managed to "muddle through" somehow and we thank God for it. The university strains at its seams and cries for "Lebensraum." Pray God to send us good fortune in the way of additional space, capable instructors and funds for expansion.

Penicillin, "the wonder drug," occasionally reacts in violent ways. Our Community experienced two such unfortunate reactions when Fathers Francis Smith and William Hogan took the treatment, the former for a sinus infection, the latter for a heavy cold. The reaction on Father Smith resulted in a near-fatal collapse of the heart and confined Father Hogan to his room for several weeks with successive attacks of hives. Thank God both Fathers have fully recovered. Father Hogan has already returned to his desk and at this writing Father Smith prepares to leave Mercy Hospital and resume his presidential duties.

Basketball fans among our readers will want a first-hand "line" on the latest Davies machine. Well, Confreres, they do not "look" good; they probably will not "look" good all season, but they will lose few if any games! If you should have the opportunity to see them in their travels, do not go out expecting to see the smooth, smart Davies team of old. Chick Davies has made his 1946-47 edition strictly up-to-date in the way of offense and has changed his zone defense to a leech-like man-for-man. This team excels at the foul line (20 out of 29 against Nevada), its accuracy from long range draws out the defense and paves the way for lay-up shots by timber-topping forwards who keep possession of the ball for the greater part of the game by their domination of both back-boards. Pre-war returnees are: Camie, Barry, Lacey, Votyko, Penselik, Karpinsky, Fowle, Paffrath and Canterna. Among the newcomers, Ed Dahler, freshman farm boy from Hillsboro, Illinois, and Charley Cooper, a colored, 6 foot 5

inch center, who is a miracle of grace and poise, are outstanding.

When a team can look as bad as this one did against an aggregation of the class of Nevada and still win the ball game, you can count on it for a near-undefeated season. It doesn't know the word "quit", it has the nation's greatest coach, and when it has worked together for another year, it will become the talk of the country.

A DUQUESNE STUDENT WRITES

Dear Father:

On Saturday afternoon, at three o'clock, I am to be baptized at St. Benedict's. I am taking this time out to ask you to send up your prayers and rejoice with me for this is a serious step in my life. I am giving up quite a few things to become a Catholic and I hope I shall never live to regret it.

Two years ago when I came to Duquesne I was just getting over a bitter experience which almost caused me to lose confidence in God and man. Coming to Duquesne was one of the best things I could have done. Every moment that I have spent at Duquesne has been delightful. Really, I am just beginning to live. I never knew life could be so beautiful, so sweet, until I observed how you folks lived. The things I have gained at Duquesne could not have been obtained anywhere else in the world. Call it what you will—spirit, Christianity, Catholicism or culture; whatever you may call it, it is divine.

In a small way, I should like to show the world my gratitude for having received the most valuable thing in the world, a clear conception of Catholicism. . .

* * * *

Paris

THE first time I saw Paris—in early October—I was not surprised. Anyone would recognize it easily. The cute little taxi cab we drove in (doubled-up) from the station at St. Lazare to the Mother House carried us from the noisy sophistication of the Opera district to the Latin Quarter where rue Lhomond is, and what we saw was just what we would have expected to see. But the things we caught only a glimpse of at that time have become much more familiar to me, who have remained in Paris, than anything I have known in America.

It is all here, around any corner: the narrow, obscure streets, the terrible old houses, the monuments, the cathedrals, the Champs Elysee, the Seine, the perfume counters, the book-stalls, the Arc de Triomphe, the stained-glass at Sainte Chapelle, the broken-faced gargoyles. And it is all here for any one to look long at every day; he need only walk to it. As Madame Granoff, the Russian woman, said in her gallery near the Seine: "the man who can walk is a king in Paris."

The Mother House conducts its international activities from a little side street in the old section of the city located on the south bank of the Seine. This section is considered "old" inasmuch as it has not been so extensively modernized as the Place de l'Opera or the Madeleine district. For that reason the Latin Quarter is more satisfying to the visitor who comes to Paris seeking the charm of a near-medieval atmosphere. Most of the homes are apartment houses built in the form of a quadrangle with a court in the midst. On the ground floor of each of these establishments, in two or three rooms just inside the huge front door, dwells the concierge, the usually despotic queen of the place who, like the intrepid woman who collects the subway tickets, has become as authentic a French institution as Bourbon or the Marseillaise. There are also a large number of schools and convents in this sector, and, of course a multitude of bars and bookshops. The whole arrangements is rather crowded, and the Maison Mere, though large, is consequently not only not conspicuous but is hardly even noticeable. The approach to the house from rue Lhomond measures not quite three feet, the width of the sidewalk, so that any American Holy Ghost Father who has ever seen Ferndale would be rather stretching a point if he insisted on finding any great similarity in the physical properties of the two establishments. Our buildings here, true to the pattern, surround a court, where grow a number of French bushes out of the French earth. The buildings are all old, except one section, which is not; and being old they enclose an atmosphere that is not quite so bright as that found in the average American sun parlor; but there is a genuine quality about it that takes one right back to the beginnings of the Order, and if the convenience of central heating is present

(as it is, new,) one may enjoy the experience of living here as a pleasant change from post-present America. He can come to prefer stone and wood to brick and steel and chromium plate.

As I write this Paris is preparing for Christmas. It begins its preparation rather early—as early as Philadelphia, where each year Thanksgiving Santa Claus risks his immortal neck and climbs up a ladder to Toyland on the seventh floor of Gimbel's. The huge department stores here in Paris, especially Printemps, are richly decorated for the holidays and are surprisingly well stocked to meet the throngs of luxury-seeking shoppers who apparently are very willing to pay post-war prices for perfume, silk, and Limoges porcelain. The Marionette displays in the show windows are wonderfully ingenious, as Father Wersing also can testify, for we saw them together when he visited Paris for a few days. I had half expected that Christmas in Paris would be marked only by another election or by the nativity of a new Socialist party. However, Pere Noel evidently weathered the Occupation.

And speaking of Christmas, Merry Christmas to you. — Father Heim, C.S.Sp.

* * * *

Rome

THE Italian people are really remarkable. It seems that most of them have nothing to do all day long. Everywhere you go, especially in the region of the Piazza Colonna, the unofficial money exchange mart of Rome, you find crowds upon crowds of them idling. Perhaps it can be defined in this, that there is nothing for them to do. There seem to be more people than jobs. Yet throughout one can find them always spirited, in no way despondent. They have suffered a great deal through the successive occupations of the Germans, and of the Allies, with the consequent destruction in between. They are resourceful enough, in what they do have. We can feel amused at their makeshifts and devices, but they are all a means of eking out a living.

I think that a word must be said about the so-called "Black Market" of Italy, Rome in particular. The Italians do not call it a black market, but a "free market." In the Piazza Colonna, there are always men ready and eager to change money,

Italian lire for dollars and pounds. The rates they offer are generally double that of the so-called official exchange rate. The financial newspaper, *Il Globo*, prints a daily column on the prices in the market, including this. Another means of livelihood for many is the open air sale of tobacco and cigarettes. There are innumerable stands all over the city, sometimes three or four, or even more, in one block, containing Italian, English, and American cigarettes. There are no restrictions, it seems, by the police. I have heard it said and argued that if the police did put an end to such practices, a sizeable percentage of the Romans would starve. It is true. What else could they do? The same goes for other rationed articles as bread. You can find it in the open air markets too. The prices of these articles are higher than can be found in licensed stores, but they are here for those who are not satisfied with the government ration.

The people use any pretext under the sun for gathering together. It may be a very poor puppet show, it may be some vendor discoursing on the merits of his razor blades, it may be a travelling group of acrobats. Each has its crowd of followers, both men and women, seemingly enthralled in the vendor's oratory, but showing no inclination to buy. Here is an example of what I mean. Recently, two young boys started fighting in the street. Almost immediately there were about fifty adults surrounding them, with no inclination to stop the fight, but desirous only of seeing a spectacle.

The shops of Rome are full of all types of wares, from whole pigs and goats, to the most expensive type of German camera (Leica Rolloflex, etc.) imaginable. Every dry goods store has innumerable bolts of cloth, all seemingly good quality. There are items here which were almost impossible to get in the United States, when I left. There is good chocolate, plenty of it, in all candy stores. The only drawback is that the prices are high, too high for the average Roman. Starving in the midst of plenty, one might be inclined to say. No, they are not starving, but they can not afford these comparative luxuries. The Italians can not buy them, but their initiative will carry them along through the period of Reconstruction. —Father Bushinski, C.S.Sp.

IN POLAND

Bydgoszcz, Poland
December 3, 1946

Dear Father Provincial:

Not knowing English very well, I am addressing you in French for you, like me, must have spent several years in France.

The Mother House has confided to me the re-establishment of the Vice-Province of Poland, which was so severely tried by the war, as you probably know through our Polish confrères. I arrived in Poland at the beginning of October to find our house at Bydgoszcz in a sad state indeed. Except for the Brothers' house, which remained intact, there was not one room in the principal house which was habitable.

Father Janiuk, the first of the Fathers to return, having been in Poland all during the war, was living in poor quarters in the Brothers' house. He had with him one Brother, two postulant Brothers and two missionary students.

At first I had to sleep at the home of my family (my relatives live in the same town). At the beginning of November I was able to move into our religious house. Because of its poverty, my room recalled to mind that of the Venerable Libermann at La Neuville, where I was chaplain for the Poles: a bed given by my relatives, a couch and cupboards given by some other people. I won't speak of the chairs for they hardly deserve the name, nor the wash stand. The desk is very simple. On it I have placed all my wealth: a beautiful crucifix, a bust of Christ (The Ecce Homo), a grotto of Massabielle—Jesus, Mary and Bernadette. Has anyone even seen such great paupers? In such company, just the same, one feels quite happy.

We are trying to fix up quarters in the principal house. Up to the present we have established the parish office and the econome's office there. Right now we are renovating the superior's room. The work goes very slowly, for we must count each hard-earned zloty.

Thanks to our Brothers and two older missionary students, we will have food for the winter from our farm.

What to tell you about our chapel, which serves as the parochial church? The crib of Bethlehem couldn't have been more lowly than the tabernacle of our altar, the dwelling place of our

Lord. The altar is made of plain boards, painted; for the moment we can't do any better. The chapel itself still bears the scars of war. The Nazis used it for a garage and tractor house.

But this poor chapel will be the scene of a great religious celebration on December 8. On that day our two postulants will receive the habit and another Brother will take his perpetual vows. This will be the first reception for us since the annual retreat in 1939. May God bless our efforts and may this encourage us to persevere in our hard job.

Recently Father Janiuk received a letter from Father Zaborowski, informing him of your efforts to help us. As Superior, I take it upon myself as a very special duty to thank you from the bottom of my heart. How consoling it is to know that our American confrères are thinking of us! In return we will pray for you and your province. When we receive the packages, I will send you word.

Thanking you again for all that you have done and will continue to do for us, I remain cordially united in Our Lord. —Father Stanislaus Forys, C.S.Sp.

Our Levites

CORNWELLS: As the Thanksgiving interlude gave way to the familiar class routine, the mid-term marks were posted, and the second half was underway. Now, short but intense activity, punctuated by the closing of the football season and the opening of the basketball season, by preparation for the Christmas play, and, of course, details such as Latin exercises, marked the time till the more ample and joyous Christmas vacation.

The moratorium being pronounced on football, basketball showed promise. Father Sheridan, urged repeatedly, assumed the coaching responsibility, which fact alone added glamor. A few victories have already been "chalked up" and no defeats.

We mentioned Latin exercises. Father Mangan has become active in a teaching capacity, relieving a few overloaded schedules. Father Henry Schoming joined the faculty on December 1 and is helping in the Latin department.

On December 18, our stage took up the annual chant of "Bah! Humbug!" as Scrooge once more lived. The play was well done. The players exerted

themselves with a finesse that elicited comments such as this: "It's the best I've seen here yet." The Schola lengthened the intermissions with carols, quite ably rendered, and ably directed by one of its own number, Father Kettl not yet having completely recovered his wonted activity.

On December 19 the scholastics began to desert the premises for their homes, and now the faculty rests in the luxury of a series of peaceful breaths, awaiting with ease the New Year and another term and a half.

RIDGEFIELD: All the novices have been quite busy with various projects around the property. Sawing wood has occupied a great part of our time.

On November 29 we were very happy to have as our guests at dinner and for the afternoon eleven scholastics from Ferndale.

The joy with which we celebrated the Feast of the Immaculate Conception was increased by the return of Father Quinn from St. Mary's Hospital, Waterbury, after a stay of eight weeks.

At present we are practicing the Christmas Mass and carols in two parts. The annual Christmas retreat opened at benediction on December 16.

FERNDALE

THE first *Disputatio* of the current scholastic year was conducted on November 23. One of the Fourth Year theologians ably presented his ideas on the Pauline Privilege only to discover that his sentiments were by no means common to all the moralists present in the auditorium. The ensuing discussion not only proved academically interesting but succeeded in precisising our notions regarding the fine points of the Pauline Privilege.

Father Chachere, M.S.S.T., a son of our parish in Opelousas, Louisiana, and one of the twenty some Colored priests in the country, entertained the C.S.M.C. with an enlightening talk on the Negro on November 27.

Thanksgiving was duly celebrated according to honored New England traditions. A solemn mass set the spirit of the day and the other two features of every Ferndale Thanksgiving, a sumptuous dinner and an evening smoker, rounded off the feast.

On December 11 we bade farewell to Fathers Morgenroth, Bernacki and Bonifazi who departed by plane from New York the following morning. Un-

doubtedly they hold the record for the quickest missionary expedition to the Dark Continent thus far recorded in the annals of the American province. Their rather untraditional method of departure might have set a precedent for those of us who are to follow. Rumor has it that they were taken for representatives of the U.N. upon their arrival in Brazil. Our prayers and best wishes for a long and fruitful ministry in Africa attend them.

Besides those already mentioned, our visitors this past month have included Fathers FitzGerald, Stanton, Zaborowski, Kirkbride and James O'Reilly.

The monthly recollection day for the diocesan priests of the neighborhood was held on December 19 with Father Cyril Meyer, C.M., dean of the College of Arts, St. John's University, Brooklyn, giving the conferences.

* * * *

"This Sacred Congregation (of the Propaganda) has noticed that, when dealt with in mission periodicals, books and public discourses, the customs, culture, character and condition of peoples who are being evangelized are often depicted in such a way that their shortcomings rather than their favorable qualities are stressed.

"No one will question that this is done without hostile intent and solely for the purpose of obtaining greater support for works of religion and charity. Still, when one stops to consider how he himself would feel if others spoke of his country in a similar manner, it at once becomes clear that such a procedure violates equity and justice and evokes the resentment of the peoples in question.

"This mode of action ought to be carefully avoided the more because it may easily create a wrong impression, one that will be harmful to the missionaries and their ministry. This impression is that, in their approach to other nations, they are not actuated by the charity of heart.

"Accordingly, this Congregation recommends to all who deal with the subject of missions in speaking or in writing that they refer always to other nations with the same delicate discretion which they would expect of others were their own country concerned."

Ticker Talk

SOME of the information for this column is being received written by the new under-water fountain pens. For us who live above water the reading of this written matter is at times very difficult. Use an over-waterman! At Helena, Ark., Father Hanichek is conducting a special convert class for his school children whose parents have consented to their becoming Catholics. Of the total of 22 enrolled about 12 will be ready for baptism within two months. . . The house that stood on the property of the Church of the Holy Spirit, Riverside, California, has been converted into a chapel by Father Therou. It seats 125, and is adequate for the present. Father Therou has about 13 acres of surplus property to dispose of. Due to real estate conditions in California this calls for much prudence and foresight. . . Father Murray is planning on a movie machine or slides to make his instruction class at Sanford, North Carolina, a "going concern." . . The baptisms at St. John's, Dayton, Ohio, went from 19 last year to over 50 this year. Father J. A. Pobleschek sends this good news. . . Father Wilson has installed new heating equipment in St. John's, Fort Smith, Arkansas. And better still, the debt is all paid. Congratulations and a warmer future. . . Father Recktenwald is trying to get much needed supplies for his school and church at Lake Charles, Louisiana. . . The Newman Club Convention at the University of Alabama was a great success according to reports received from Father Mulvoy. A Catholic men's club is now being formed by Father Mulvoy in St. John's, Tuscaloosa, Alabama. . . After suffering severe damage from an earthquake the church building at Toa Alta, Puerto Rico, was struck by lightning and considerable damage was done to the dome. The old Spanish method of construction is not fully understood and Father Milford tells us that repairs in such cases are not always the best. . . All the damage done to our property by the earthquake at Puerto Rico a few months ago is covered by insurance. The damage in Arecibo was not as great as first reported; the church was only slightly damaged according to word received from Father Boyd. . . Father Dellert tells us that Father Stark is well on the way to complete recovery after an accident suffered while riding a motor cycle. . . Father Wersing

visited the Mother House recently. He met Fathers McAnulty and Haley in Germany and had dinner with them. . . Father Curran has taken up his work again with the army. He is stationed at Fort Sill, Oklahoma. . . Father McAnulty, now stationed in Germany, arranged for Christmas Mass in the local church. He has not said Mass in a church for a long time. . . Father David T. Ray is now a major. Congratulations. . . In Japan Father Burns has just moved into a new camp where he is busy finishing a beautiful chapel. . . In Jayuya, Puerto Rico, the attendance at Mass is very satisfactory. The country districts are in need of chapels but there is construction and repair work to be done in town first according to a recent letter from Father Ford. . . Father Eberhardt, Hato Rey, reports an enrollment of 462 children in his new school. The children are delighted with the new school and the Sisters are thrilled with the new convent. . . Out in Del Mar, California, Fathers Donohue and Charles Trotter have moved into a house purchased recently. . . Father Francis Duffy is busy with sociology lecturing around Pittsburgh. . . At Mansura, Louisiana, Father Murnaghan is meeting great success. He has secured the materials needed for his new building and the cooperation of the people of the parish is inspiring. . . The Knights of Peter Claver, New Orleans (Holy Ghost Parish) picketed a neighborhood theater in protest of the showing of the film, "The Outlaw," condemned by the Legion of Decency. This action seems to be a "first" in the South. A substantial number of people who had intended to see the picture changed their minds. . . Father Dan Bradley gave a lecture on the "Colored" to the students of Tulsa University. . . The people at Holy Spirit Parish, Kansas City, are thrilled with their new church Father Roach tells us. . . Father Cassidy is busy arranging a building program for the new parish in Moreauville, Louisiana. . . Father Hannigan, New Iberia, Louisiana, is awaiting the decision of the Supreme Court regarding the case of a Willie Francis who was sentenced to death in the electric chair but, for the first time in the history of this famous chair, it did not work. Should another attempt be made to electrocute Willie Francis is the question before the Supreme Court. Father Hannigan who is the chaplain to the jail in New Iberia had five men who were charged with mur-

der to deal with since November last. But the case of Willie Francis is the most unusual in the long list of hangings and electrocutions witnessed by Father Hannigan. Bishop Greco confirmed thirty-four at Shreveport, all save seven being converts, writes Fr. Lundergan. . . The interior of Holy Ghost church, New Orleans, has been renovated, with three new marble altars, new marble pulpit, etc. . . The main altar was consecrated on December 11. . . "The ceremony went off beautifully," writes Father Huber. . . "The archbishop was most impressed. . . The chancellor remarked: 'Corpus Christi is now the Holy Ghost of downtown'." . . A box of Dr. Snickers to the same Father Ivan for getting in on the ground floor of a surplus property deal in blankets. . . Ferndale, Cornwells and the Provincial House profitted. . . to the extent of a total of 270 blankets.

BULLETINS

MISSION PROCURATOR AND VOCATION DIRECTOR

In October, 1942, the Mission Procurator's office was transferred from the Missionary College at Cornwells to the Provincial Residence in Washington. At the same time the office of Vocation Director was created, the two to work in conjunction with each other.

MISSION PROCURATOR

The work of the Mission Procurator's office is to assist the missions of the Province, both home and foreign, and to obtain aid for the education of the future missionaries of the province. The means employed for such an undertaking are both direct and indirect. Of the former the principal are, on the one hand, collections, appeals by mail, soliciting gifts and mass stipends, and, on the other, transferring the funds and materials gathered and making purchases and performing other services for the missionaries. The indirect means consist in general publicity and propaganda, the use of movies, supplying of information and participation in various missionary activities.

Mission Collections

An increase in the mission consciousness of the faithful of the United States is reflected in the increase in the number of collections be-

ing granted in this country to missionaries generally and to the Holy Ghost Fathers in particular. From January 1, 1943, to December 31, 1946, collections for our missions have been taken in 242 parishes (This number includes several donations given by pastors in lieu of collections.)

A number of dioceses have adopted, in one form or another, what is known as the Missionary Cooperation Plan, whereby the diocese is divided into groups of parishes, large, medium-sized and small, and each group assigned to a different missionary agency each year for a collection. No other collection (besides, of course, the annual appeal for the society for the Propagation of the Faith) may be taken, but this one is of obligation; no pastor may refuse to permit it nor may the agency refuse to take a particular one, because of the smallness of the parish, for example. Under this plan each parish, no matter how small, has a visiting missionary each year; but no parish, no matter how large, has more than one such visitor. (There are a few exceptions to this, in dioceses where the pastor must have one collection but may have no more than two.)

The general procedure is for one of the fathers of the office to visit the parish, speak at all the masses and take the collection himself, when feasible. The money is sent by the pastor to the diocesan director of the Society for the Propagation of the Faith who, in turn, forwards it to the office. (As a general rule a deduction of 2% is made for necessary expenses.)

In some dioceses where this plan is followed, the Holy Ghost Fathers have participated each year, in others every second year. Several other bishops have announced their intention of adopting the plan for their dioceses in the near future.

The net collected is divided among the houses of training, the home missions and the foreign missions.

Appeals by Mail

Two appeals are made each year, one prior to Christmas for the seminaries, the other in preparation for Pentecost in behalf of the missions. With the Christmas appeal letter is included a calendar, and with the Pentecost letter, a leaflet containing prayers to the Holy Ghost, with a request that the recipient make the Pentecost novena.

Approximately 12,200 letters were sent in the latest mailing, that of De-

cember 2, 1946. Of those who have responded in the past, a small number have pledged monthly contributions in varying amounts for the support of a student. A few of this number contribute \$250.00 annually for such support.

Gifts and Mass Stipends

Through the generosity of many individuals and organizations, various items have been obtained for the missions. Several tabernacle societies have shown splendid cooperation by answering almost every request made of them. As a result, all sorts of things from life-size statues, church bells and tabernacles to pyxes and at-brine tablets have been supplied to the missions.

The Mission Unit at Ferndale has been especially helpful in gathering material, and in arranging shipments to the missions.

An activity that has proved very profitable to the missions is the collecting from churches of discarded ciboria, candlesticks and other metal ware. If the articles are basically sound, and require it, they are replated. Occasionally, too, old statues are received and are redecorated by professional artists to provide an attractive image for a mission chapel.

Purchases are made for the missions at their expense of items for which donors cannot be found.

Mass stipends, for the most part, come from the national and diocesan offices of the Society for the Propagation of the Faith, which in this as in other matters, treat with the Mission Procurator's office as the official collecting agency for the province's missions. Of course, individual mass offerings are received but these are comparatively few in number.

During the war, the Provincial Procurator turned over all excess mass intentions from our own communities to be distributed directly to the missions. As a result, the number distributed was abnormally high, the largest amount in stipends for one year, 1944, being \$159,124.00.

With the cessation of hostilities and the re-establishment of communications with the Mother House, the Provincial Procurator once more sends all mass intentions not needed by the Province's missionaries directly to the General Procurator. However, intentions specifically designated for missions of another province are transferred directly to the missions.

Indirect Aid

When photos and news items of interest concerning the missions are received, an effort is made to publicize them in organs other than those of the province. All the cooperation possible, including the free use of mission movies, is extended to schools and organizations fostering mission exhibits. It was principally for such purposes that a map of the Holy Ghost Fathers' missions throughout the world was published in 1944.

Devotion to the Holy Ghost

The Holy Ghost Mission League has as its chief aims the fostering of devotion to the Holy Ghost and the securing of aid for our missions.

All members are enrolled in the Archconfraternity of the Holy Ghost. Literature dealing with the Third Person of the Blessed Trinity and medals struck in His honor, are distributed. A perpetual membership certificate was imprinted in 1944.

In preparation for Pentecost, 1946, a letter was sent to every Catholic school, high school and college, and to all the diocesan superintendents of schools,—over 11,500 letters in all—asking that they encourage their charges in devotion to the Holy Ghost, and particularly in the making of the Pentecost novena. A leaflet of prayers to the Divine Spirit prepared especially for students was enclosed with the letter and an offer made to supply additional copies of the leaflet upon request. A total of 160,000 copies have been distributed and are still being sent out at the rate of approximately 500 a week.

VOCATION DIRECTOR

The purpose of this office is to recruit vocations for the province. The principal means of so doing is by talks given in the schools of the country. Vocation exhibits, displays of literature, newspaper articles, movies are used for the same purpose.

The general procedure is as follows: permission is obtained to visit schools from the bishop or the director of education, then arrangements are made with the respective pastors and principals of the schools for a date for the talk. The vocation talk consists of an explanation of the nature of a vocation, then an explanation of the history and work of the Holy Ghost Fathers. Mission maps are left in each classroom and leaflets given to each pupil. The leaflets explain the requirements for admission to the Congregation and contain a

blank to be filled out if further information is desired. The interested pupil sends this to the Vocation Director and receives the information. An application blank for admission to the junior seminary is enclosed. When this is returned, the application is forwarded to the Director of Cornwells. The Vocation Director, or a representative of his office, visits the interested boy as soon as possible to determine whether or not he is a suitable applicant. The parents are interviewed and all questions answered and difficulties explained. The boy's pastor and teacher are also consulted. The Director of the Missionary College receives a report of this visit. Thus he is enabled better to determine the fitness of the candidate.

Another method used to interest candidates is visits to Cornwells and Ferndale. The boys are taken in groups, spend a day or so at the seminary, meet the priests and students and see seminary life for themselves.

In the course of the year the interested boy receives copies of the Mission News and personal letters, all destined to foster and sustain his interest.

Visits to Schools

In 1943, 120 schools were visited in the dioceses of Rochester, Syracuse, Grand Rapids, Buffalo and the archdiocese of New York. From 1944 to 1946 visits were paid to schools in the archdioceses of Baltimore and Washington, New York, and Chicago; and in the dioceses of Albany, Brooklyn, Buffalo, Youngstown, Erie, Altoona, Grand Rapids, Hartford, Trenton, Saginaw, Dubuque, Wilmington and Scranton.

Literature

Individual copies of the Mission News are mailed to all schools in the country having a Mission Crusade Unit. Packages of twenty-five copies are mailed to over 1,200 grade schools in nine dioceses. The copies sent to schools contain a blank which is filled out by those who desire further information about the Congregation. Thirteen of the students who entered the Missionary College in September 1946, were first interested through the Mission News. (An attempt is made to record the source of interest of each inquirer).

During the war years a pamphlet entitled: "*How Would You Look In This Uniform*" was published by the Vocation Director's Office. Eighty thousand copies were distributed to men in the armed forces in all parts of

the world. Many requests for further information were received as a result of this pamphlet, and vocations were secured for our own Congregation and for the diocesan priesthood as well as other congregations and orders.

A new vocation booklet will be issued before the year ends. Copies of this will be mailed to all bishops, directors of the Society for the Propagation of the Faith, superintendents of schools and to schools in the country. The new booklet consists of twenty-four pages.

The costs of these publications, as well as all other vocation work, are borne by the Provincial Procurator's office.

Exhibits

Vocation exhibits in schools, and as part of conventions, are a fruitful source of vocations. Exhibits depicting our work are sent wherever possible. A display is kept at Cornwells, one at Ferndale and one at Washington. In 1946 we participated in twenty such exhibits.

The Mission Unit at Ferndale prepared and distributed a large vocation poster. Copies were sent throughout the country. The Unit is now sponsoring a Vocation Club for interested boys in the vicinity of Ferndale.

Each year letters are mailed to the bishops from whose dioceses we have vocations. They are informed of the number of our seminarians and the number from their dioceses. The directors of the Society for the Propagation of the Faith and diocesan superintendents of schools are also informed. These letters are well received and prompt many of the recipients to send letters of thanks and congratulations.

The Mission News

Published four times during the school year, the Holy Ghost Mission News has aided both the mission and the vocation work. Single copies are mailed to over 15,000 individuals and packages to schools, as described above.

Were the publication much larger, the expense involved might make such an undertaking impossible, but since it is but four pages, the costs of such widespread distribution are not prohibitive.

The first issue of the Mission News was published from Ferndale in June, 1941, having been originated there by Father Lechner. Since 1943, it has been published from Washington.

The latest printing, that of October

1946, was of 57,000 copies. Of these, 2,000 copies are distributed from Ferndale.

Although formerly issues appeared each year in Lent, in the time just prior to Pentecost, in October and in December, beginning in 1947 an issue in January will replace that of December.

Including the Mission News, over 1,000,000 pieces of literature have been distributed during the past four years in the mission and vocation work. (Not included in this total are the various publications undertaken by the Provincial Procurator: *Another Paul*, *Thoughts For Meditation*, *The Miracle of Fatima*, etc.)

Personnel

With the establishment of these offices at the Provincial Residence, Father Charles P. Connors was named mission procurator, Father Eugene E. Moroney, vocation director, assistant mission procurator and editor of the Mission News. In September, 1943, Father Joseph G. Noppinger was appointed assistant mission procurator and was replaced, upon his return to Africa in April, 1945, by Father John R. Marx. Father Joseph P. Lucey was engaged in the work for a very short time in 1945. In January, 1946, Father Edmond J. Leonard succeeded Father Marx.

Several vacationing missionaries, as well as fathers from parishes, the seminaries and the Mission Band, have assisted in both the collection and school work when the regular personnel was not sufficient to cover all assignments.

* * *

Southern Concession

The Eucharistic Celebration of October 20, 1946, at Lake Charles, Louisiana, was sponsored by the Knights of Columbus. In their monthly bulletin they had this to say about the procession: "The well disciplined colored group from Sacred Heart parish marching in step throughout the route of the parade served a dual purpose—the edification of the Colored as well as the white population of Lake Charles which makes one proud to live in a city where white and colored can participate in a joint parade without flares of racial hatred. The other, and more important purpose of the colored participation in the parade is the public demonstration that Christ is King of all, white as well as colored."

The colored were allowed in the

procession after Father Recktenwald had protested their exclusion and then only in the last place. However, for this to happen in the South, will be considered a long step in the right direction.

* * *

HOLY GHOST MISSIONARY COLLEGE

Cornwells Heights, Pa.

1940 — 1946

Personnel:

Fathers Frederick T. Hoeger, superior, Stephen J. Bryan, James J. McGurk, Valentine J. Fandrey, Joseph L. Duffy, bursar, Stanislaus M. Zaborowski, John P. Stanton, Leo J. Kettl, director, Thomas R. Jones, James J. Sheridan, subdirector, James A. Mangan, August P. Weigand, John C. Pergl, Henry J. Schoming, Robert N. Puhl,

Brothers Gottfried, Gangolf, Hyacinth, Matthew and Michael.

Missionary Student enrollment December, 1946: 94.

The period of this historical sketch corresponds very closely with the end of a national period of financial depression and the beginning of a new era of progress. These facts account for many phases of the development of Holy Ghost Missionary College (known before 1940 as Holy Ghost Apostolic College). Our enrollment, like that of two neighboring junior seminaries of religious congregations, had fallen to the lowest level toward the end of the depression. When, about 1939 and 1940, the nation began to raise its head from the depression, a greater interest in the foreign missions took hold of the Catholics of the land, the cooperative mission collection plan was adopted more generally in various dioceses. With this came the permission and often even the invitation to missionaries to address parochial school children on the missions and on mission vocations. This necessitated the appointment of vocation directors in many religious congregations, including our own. The following table of enrollment at the end of each year, 1940 to 1946, with the number sent to the novitiate, will show the results:

Year	Enrollment	Sent to
		Novitiate
June 1940	73	22
June 1941	48	13
June 1942	45	12
June 1943	63	21

June 1944	72	17
June 1945	73	*9
June 1946	80	*9
December 1946	94	

*Note.—The small number sent to the novitiate the last two years is accounted for by the depletion of the middle classes during the acceleration.

When the United States passed the universal draft act this law exempted clerical students but on condition that the courses would be accelerated for the purpose of supplying quickly more priests for the morale of the country and for the ranks of military chaplains. Thereupon the courses were accelerated in Cornwells and all vacations, except one month in summer, were forbidden for students 18 years of age and over. In September 1945, the acceleration was discontinued and by February 1, 1947, all students affected by it will be again in normal grades. With the end of the acceleration came another problem, that of grading belated vocations of former service men. Cornwells had 8 GI students on December 1, 1946.

Another minor set-back was experienced by all institutions in our vicinity including our own. It was caused by a severe and odd epidemic of influenza, which proved to be very weakening to the students and caused the community physician to request the suspension of classes the entire month of December 1945. Thank God no deaths resulted.

During the entire period of which we are writing two deaths occurred in the community. Brother William Rudzki died in Nazareth Hospital, Philadelphia, December 8, 1944, and Brother Artheme Valleix died there March 2, 1945. The following confreres were buried in our community cemetery: Father William F. P. Duffy, March 25, 1942; Father John F. Dodwell, April 17, 1942; Father Aloysius J. Roth, June 3, 1942; Father Thomas J. McCarthy, April 29, 1943; Father Patrick J. McCarthy, November 3, 1943; Father Patrick J. Brennan, July 7, 1944; Brother William Rudzki, December 11, 1944; Brother Artheme Valleix, March 5, 1945; Brother Columba Leddy, April 26, 1945; Father Thomas J. Park, November 18, 1946.

Material maintenance and improvements were also hampered for years by the depression. Each year the community bursar asked the provincial council for funds needed for these purposes; each year his request had to be refused entirely or at least par-

tially. With the end of the depression the province was able to give to Cornwells a new deal. This was helped considerably by the income resulting from very much more parochial ministry, done by the Fathers of the staff, who never spared themselves when called upon for week-end work, as well as when called upon to preach series of sermons for Forty Hours' Devotions and conferences to Sisters. A full schedule of summer ministry and Sisters' retreats further increased the community income.

At first the entire heating and water system were reconstructed. When the boiler and coal bins were removed from the main building and placed under the kitchen, there was ample room for a large recreation hall, modern showers and a more or less odorless locker room. With the elimination of soot and coal dust from the main building fresh paint remained clean and the new linoleum and asphalt tile floors created a cheerful atmosphere. This in turn made discipline easier among the students, who were also made more mindful of their state of life by constantly wearing a cassock.

The power house for spiritual warmth, zeal and discipline, the chapel, was not neglected. The old temporary combination gas-electric fixtures, which remained temporary for about a quarter of a century, were replaced by concealed lighting, which floods every inch of the chapel. New entrances to the chapel were constructed on the first and second floor. Stained glass windows were installed in those windows where they had been stopped years before for lack of funds. Vestment cases were built for all the side chapels. And the decorators added the finishing touches to the house of God.

Early in this period the cow barn burned down and this became the occasion to do away with the cows and remove all farm buildings from the vicinity of the college to a field to the right and nearer to the recreation grounds. The open spaces in front of the building then lent themselves to professional landscaping, which lead up finally to the reconstruction of the cemetery for 150 graves, with a central Tyrolese crucifix and stations of the cross and uniform granite headstones for all our departed confreres. The property was finally squared out on the railroad side by the purchase of a small parcel of woodland from the defunct Badenhausen corporation.

Gardening, however, has not been discontinued. Every year for the past four years about 1,000 gallons of our own garden products have been canned in gallon tins at a neighboring Catholic cooperative cannery.

We could go on telling of many more changes in our buildings such as the installation of gas ranges in our kitchen, electrification of our tower clock, the furnishing of our infirmary with all standard hospital equipment and of many other changes, but let us close with giving credit for all this first, to the zeal of the confreres of the province, who send what they can save from their income to the province that it might be able to educate their successors in our seminaries; then to the zeal of the provincial administration which takes such a constant interest in the cradle of the province, then to the Fathers of the Cornwells community, who bear the burden of the day in season and out of season at teaching and pastoral ministry; and finally to our Brothers, most of whom have spent many years in the service of our future priests. It is interesting to note that our five Brothers now in Cornwells have rendered a combined service of 176 years to the Congregation.

—F.T.H.

* * * *

HOLY GHOST NOVITIATE

1940 - 1946

Personnel: Fathers Francis J. Smith, superior and master of Novices; Andrew M. Bednarczyk, bursar; Edward J. Quinn; Leonard Trompeter. Brothers Novatus Ebers and Cantius Szurszewski.

The Holy Ghost Novitiate, nestled in the Berkshire Hills of Ridgefield, Conn., affords the novices an ideal place for the formation of their characters for the religious, priestly and missionary life.

From every side of the property may be seen distant hills giving one the impression of scenes found in mountainous countries of the world, though on a smaller scale. Ridgefield is perched on one of these hills and is approximately one thousand feet above sea level. On clear days Long Island Sound may be seen from parts of the town. A railroad originating in Ridgefield makes its way down between the hills to join the main branch at Branchville. Through this

valley flows the Little Norwalk river. Trees and rocks abound everywhere. Many of the wealthy make Ridgefield their home for here they find a healthful atmosphere free from the dust of cities and factories. The entire town is residential. No factories or industries are here.

The regular novitiate studies are pursued; canon law on religious, history of the Congregation, ascetical theology, liturgy, plain chant, Rules and Constitutions, Scripture.

The novices help to a great extent in the beautifying of the property. They have shown their interest in various projects accomplished through the years. With the help of a steam shovel a lake was dug out of a ravine on the property. An otherwise useless parcel of land now affords swimming and skating, a place of recreation and a beauty spot. A road was laid from the Grotto down to the lake. Paths along the upper hillside give one a beautiful view of the adjoining hills. The building of a new barn, across from the present recreation hall, has been started. This will replace the old one at the south end of the property, known as the Williams' barn. The site where the latter stood will become a ball field for the novices and postulants.

A substantial donation from Miss Katherine M. Connery of Ridgefield has enabled us to erect outside Stations of the Cross in memory of her brother, James Connery. These Stations consist of plaques of aluminum silver placed on a cross of spruce wood. They wind along the paths on the hillside to the Twelfth Station placed on a rocky knoll to the rear of present chapel. The Fourteenth Station is just off the knoll, on the side of a rock cliff. The Grotto has also been enlarged to include a recessed altar. Recently a wrought iron railing has been added, as well as a bronze tabernacle, aluminum silver candlesticks and crucifix, together with vases in front of the statue of Our Lady. Small votive lights protrude from the rocks and two all-weather votive lights protrude from the rocks and two all-weather votive stands have been added. Around the Grotto the land has been beautifully landscaped with hemlocks, rhododendrons and mountain laurel.

In 1944 a strip of property to complete our property to the railroad tracks was purchased from Mrs. Bauman. This contains about three and one half acres of land and a residence.

Father Francis J. Smith took up his charge as Master of Novices and superior in February, 1940, with Father James J. Clarke as socius and bursar. Father Michael Martin, who was in his novitiate year and who had been very ill for some time, died in February, 1940, at St. Vincent's Hospital. Father Clarke went to the hospital for pleurisy in April, 1942. Operations were performed and then it was found that he had cancer. An operation for this at St. Vincent's Hospital, Bridgeport, so weakened him that he died on October 7, 1943. Father Maguire arrived here in July, 1940. He took care of the ministry at the neighboring church of St. Mary's, Ridgefield. In August, 1945, he left for Ferndale. Father Bednarczyk was sent here as bursar in September, 1944. Other Fathers who stayed but a short time were Fathers Lavin, Clifford, Malek. Father Quinn came in December, 1945. Father Danner arrived in November, 1941. Retired, he led a quiet peaceful until his death on April 4, 1946.

Brother Novatus has been here since 1938 and continues to make himself useful in his tailor shop, sewing and writing articles. Brother Columba came in 1939. He died in June, 1945, Brother Cantius came to help in the general maintenance in 1945. He has proved himself valuable to the community. However, an accident befell him in August, 1946. Whilst mowing hay he got his foot caught in the mower blade when the horses bolted after being stung by bees. He lost his right leg and received other injuries. At present he is in St. Vincent's Hospital.

From 1940 to 1946 ninety-nine novice-clerics made their religious profession and three novice-brothers were professed. At the present time there are ten novice-clerics and five postulant-brothers.

Jubilees have been quite frequent during the past years. Father Maguire celebrated the twenty-fifth anniversary of his ordination on November 6, 1941. Father Clarke celebrated his silver jubilee on November 14, 1942, whilst in the hospital in Shelton, Conn. Brother Novatus Ebbers celebrated the golden jubilee of his profession on September 8, 1943. Father Trompeter, while still a novice, celebrated the golden jubilee of his ordination to the priesthood on October 27, 1945.

The new outside Stations of the Cross were blessed by Father Francis

J. Smith at a ceremony on Sunday afternoon, October 20, 1946. At the same time the new adornments for the altar and Grotto were blessed. At the ceremony Father Hoeger said the rosary and preached. Father Joseph M. Griffin, president of the diocesan seminary, gave the Benediction of the Blessed-Sacrament at the Grotto. On August 18, 1946, we were privileged to have a visit from our bishop, the Most Reverend Henry J. O'Brien, D.D., of Hartford.—F.J.S.

* * * *

OUR MOTHER OF CONSOLATION PARISH

Mt. Carmel, Pa.

Personnel

Some changes took place between 1940 and 1946. On September 13, 1941, Father Joseph J. Skibinski was appointed pastor, succeeding Father Joseph A. Pobleschek. The following assistants have worked in this parish since 1940: Revs. John Janczukiewicz, Frederick Lachowsky, Chester Malek, Stanislaus Grondziowski and Hubert Dalkowski. The last two named are the assistants at present.

Material Improvements

The beauty of the granite gothic church of Our Mother of Consolation, built by Father Ladislaus Alachniewicz in 1905, has been enhanced by recent improvements in its interior. In March, 1943, the steps at the communion railing were covered with heavy, green carpeting. A few months later the floor of the sanctuary was covered with thermoplastic.

In April, 1946, the floor of the body of the church was covered with the same material and non-destructible marbelized tile-nosing kneelers were installed. Necessary repairs were made to the exterior of the building.

The parish hall was renovated in 1943 and in 1946 two corridors, one leading to the hall and the other to the refreshment room, were painted. The refreshment room, where the youth of the parish meet three times a week, was completely done over. The exterior of the school building, built in 1924 by Father C. Tomaszewski, was painted in 1945. Repair and painting of the convent, which is large enough to allow each of the eighteen Felician Sisters a separate cell, was also done. The rectory was

remodeled in 1941 and its exterior repaired and painted in 1946.

The parish cemetery is in good condition. Improvements were made on the landscaping and cross, and the fence was painted in October, 1946.

On January 1, 1940 the debt on all parish buildings was \$211,054.35. The debt as of November 15, 1946, was only \$131,475.71.

Spiritual Life

The spiritual life of the parishioners is noteworthy and reception of the sacraments is frequent. Annual communions average between 39,000 and 45,000.

The parish census, completed on November 15, 1946, showed a total of 722 families with 2,729 souls. Between 1942 and 1945 1,358 young men and women left the parish to serve in the armed forces or to take up work in defense plants. Nearly all have returned.

The people are known for their generous assistance to those in distress. This generosity is maintained in their contributions to the parish and to the diocese, as is evident from the annual reports.

Time of Church Services

Masses:

Sundays 7, 8, 9, 10:30

Holy Days of Obligation 6, 7, 8, 9, 10:30

Week Days 7, 7:30, 8.

Confessions are heard daily from 6:30 A.M.

Saturdays from 3 to 5:30, and from 7 to 8:30 P.M.

Statistics

Baptisms—Infants 385; Adults 10

Marriages—Catholic 207; Mixed 26.

Funerals—167.

Special Activities

A total of 676 parishioners served in the armed forces up to VJ Day. Of this number, twenty-five were killed in action.

From January 1, 1942, to January 1, 1946, the seven o'clock Mass was offered each Sunday by the pastor for their welfare and safe return. Public prayers were offered daily for them, as well as for peace. Regular correspondence was maintained with them by the pastor, more than 1,500 letters having been sent to him by them from all over the world. Before

entering service, practically all had come to receive prayer books, medals, rosaries and copies of the New Testament, all gifts of the parish.

No stipend was accepted for the baptism of children of those in service.

Because there was no U.S.O. in the city, dances were held every Tuesday and Saturday in the parish hall, with those in service enjoying free admittance and a free lunch. The semi-weekly dances have been continued but a charge is now made for the lunches. From January 2, 1942, to November 12, 1946, a total of 7,386 men and women of the armed forces were entertained in the parish hall. All have signed the visitors' book.

At the Christmas Midnight Mass, all soldiers on furlough took their places in the sanctuary. Four Marines served the mass.

Children

This year we have 160 boys and 164 girls in school. Forty eight attend public schools, since a great number are far away from parochial school.

Every Monday Father Grondziowski gives religious instructions for an hour in the Locust Gap Public High School, under the provisions of the Released Time Plan. The Sisters, under the direction of the pastor, do the same work in the elementary public school for an hour each Wednesday. Enrollment in these combined classes is 128 boys and 112 girls, with seldom an absence recorded.

The pride and joy of the parish is Boy Scout Troop 61, which in 1946, for the third successive year, received honorable mention at the Boy Scouts' annual celebration at St. Patrick's Cathedral, Harrisburg, as an active, progressive troop. Each year the scouts attend this celebration, at which the principal speaker is Bishop Leech. The journey is made by bus. Father Grondziowski is in charge of the troop.

Parish Societies

Boy Scouts	48
NCCW	25
Holy Name	135
Holy Rosary	395
Third Order of St. Francis.....	58
Sodality	154
St. Vincent de Paul	8
Youth Council	142

—J. J. S.

ALEXANDRIA, LA.: ST. JAMES

Much water has passed under the Red River bridge since 1941, many things have happened in and around Alexandria affecting the congregation of St. James.

The war put us in the center of five camps with their thousands of soldiers, White and Colored, good and bad. Besides our daily tasks in church and school we were able to give efficient service in the camps, and many instructions at the rectory. Fathers J. B. Donahue and Campbell did fine work among the soldiers. Father Campbell had some real war experience, when with the traditional prowess of the Campbells, he crawled into a crashed burning bomber, fire extinguisher in one hand and the holy oils in the other, to minister to the dying boys. This is our credit side.

On the debit side we could point out the demoralizing effect on our young people, especially the girls. Beer joints with their questionable back rooms sprang up mushroomlike in quiet, peaceable neighborhoods. There were bloody clashes, hasty and ill considered marriages, many of them on the rocks within a few weeks, scattering our girls to all the points of the compass. There is our debit side.

However, church and school continue their work. The school attendance is well over 600, and we could have more pupils, had we accommodation and teachers. Our societies are flourishing and doing much good. Father Campbell would have me to say that his basketball team won the district championship, and Father O'Rourke that his convert work is as successful as ever, and the old pastor would have me to say to those who expected his early demise: "Mighty sorry to disappoint!"

We lost our good friend and protector Bishop Desmond. We owe him a great deal. R.I.P. Our new bishop seems well disposed towards our work. He promises a new high school building in a year or two. May we live to see the plan realized.

We are popular with our neighboring confreres (or is it our cuisine?). They are always welcome.

1941-1945 (inclusive)

Baptisms: Infants	222
Adults	89
Confirmations	207
Marriages	107
Communions	51,243

—J. H. C.



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 1

HOLY GHOST FATHERS
Washington 11. D. C.

JANUARY, 1947

HOW TO FIND A TAPEWORM— BUT QUICK!

Somewhat over a year ago a kind friend in Brooklyn sent us, through the diocesan director of the Society for the Propagation of the Faith, the sum of \$100.00 towards a microscope for the hospital in Kilomeni, East Africa, in answer to a request from Father Samuel J. Delaney, C.S.Sp., of Sea Isle City, N.J.

The microscope was ordered immediately; but you know how things are these days. After many months of waiting it was eventually delivered. Then a few strikes in the shipping business delayed its departure for African shores. But patience paid off in the end and the microscope finally reached Kilomeni.

Was it well received after so long a wait? Just read what Father Sam has to say:

"At long last we have the microscope and it would take reams of paper to let you know the immense good it is doing already. Our hospital is becoming more crowded every day. Just to give you one instance of the utility of the microscope: A young boy came to the hospital a few days ago claiming he had hookworm. The microscope revealed no hookworm but did reveal tapeworm. When the lad was told he had a tapeworm, he laughed the Sister and our little dispenser to scorn. Sister laughed and said, wait and see. So she started the treatment for tapeworm and the boy, the following day, was dumbfounded. The laugh was on him—he had a good big tapeworm and got rid of it."

FIFTY-FIVE YEARS A PRIEST

Rev. Thomas J. Park, C.S.Sp., for twenty years director of St. Joseph's House for Homeless Boys, Philadelphia, Pa., died on November 16 in St. Mary's Hospital, that city, at the age of 78. He had been a priest for fifty-five years.

Born in Preston, Lancashire, England, Father Park made his first profession in the Holy Ghost Fathers in 1892 at Grignon, France, a year after his ordination.

In the same year he came to the United States as subdirector of scholastics at Duquesne University, Pittsburgh. From 1893 to 1896 he served as parish assistant in Detroit, Mich., and Chippewa Falls, Wis. In 1920, he was appointed director of St. Joseph's House, where he remained until 1940, when he was named spiritual father at the Holy Ghost Mission Seminary, Norwalk, Connecticut. For the last few months he was in residence again at St. Joseph's House.



Father Park

CALIFORNIA MISSION CHAPEL HONORS OUR LADY OF THE VALLEY

Most Rev. Charles F. Buddy, D.D., Bishop of San Diego, recently dedicated the new chapel at Hemet, Cal., named in honor of Our Lady of the Valley. In his address at the conclusion of the dedication ceremony Bishop Buddy predicted that the parish would flourish.

"We rejoice," he added, "in the fact that, at the close of our tenth year as bishop of this diocese, we have realized a long cherished desire to bring the Holy Ghost Fathers to this diocese."

Father James A. Hyland, C.S.Sp., is pastor of the parish, founded just a year ago, and Father Paul J. Lippert, C.S.Sp., former Army chaplain, is his assistant.

THREE MISSIONARIES LEAVE BY PLANE FOR KILIMANJARO, EAST AFRICA

Boarding a plane for Johannesburg, South Africa, from La Guardia Field, New York, three Holy Ghost Fathers began their journey for their mission posts in the Vicariate of Kilimanjaro, East Africa, on December 12, 1946.

The three are Reverend Edward J. Bernacki, C.S.Sp., of Pittsburgh; Anton M. Morgenroth, C.S.Sp., of Long Island, N.Y.; and Remo J. Bonifazi, C.S.Sp., of Fitchburg, Mass.

With stops at Natal, Brazil, Ascension Island and Leopoldville, the plane arrived at Johannesburg in five days. From there they made their way up the East coast, arriving at their final destination January 2.

This marks the first time that any of our missionaries have gone to Kilimanjaro by plane, although Very Reverend George J. Collins, C.S.Sp., provincial, flew there for a visit of seven weeks last summer.

Several Fathers, as well as officials of the Robin Line, which chartered the plane especially for this trip, were on hand to see the missionaries off.

HOLY SPIRIT CHURCH IN KANSAS CITY DEDICATED

The new Holy Spirit church at 25th and Euclid, Kansas City, ~~Kansas~~ *Missouri*, was recently dedicated by Most Reverend Edwin V. O'Hara, D.D., Bishop of Kansas City. The parish was begun in August, 1945, with Reverend Clement A. Roach, C.S.Sp., as pastor. It was under his direction that the new church was built within less than eighteen months after the foundation of the parish.

The ceremony of dedication began with a procession of the clergy, Knights of St. Peter Claver, and the Holy Name societies of Holy Spirit and St. Joseph parishes. Reverend Richard J. Schumacher delivered the sermon.



The new church of Holy Spirit parish, Kansas City

MISSION NEWS

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the Missions.

THE HOLY GHOST MISSION LEAGUE



Purpose

1. To foster greater devotion to God the Holy Ghost, thereby to obtain more abundant graces for the conversion of the pagan world.
2. To support the missions of the Holy Ghost Fathers, especially the missions in Southern United States, Puerto Rico and Kilimanjaro, East Africa, which have been entrusted to the Holy Ghost Fathers of the Province of the United States.

Membership

1. Besides the annual membership dues of \$1.00, each member will endeavor to enroll seven new members, in honor of the Seven Gifts of the Holy Ghost.
2. Life Membership: a donation of \$10.00 entitles the donor to all benefits for life.
3. Deceased persons may be enrolled either as Ordinary or Perpetual Members.

Benefits

1. Members share in all the prayers and merits of the Holy Ghost Fathers throughout the world, including remembrance in a Mass offered monthly for their benefactors by each of the more than two thousand priests of the Order.
2. Special prayers are said daily for benefactors in each community of the Order.
3. Each member will also be enrolled in the Archconfraternity of the Holy Ghost and will participate in all the spiritual benefits of membership in that association.

APPLICATION FOR MEMBERSHIP IN THE HOLY GHOST MISSION LEAGUE

Dear Father:

Please enroll in the HOLY GHOST MISSION LEAGUE as a
(Annual-Perpetual Member)
..... Deceased
..... Living

Send certificate of membership to:

.....
.....
.....
(Mail this application to: The Mission Procurator, 1615 Manchester Lane, N.W., Washington 11, D.C.)

THE FIRST AFRICAN PRIESTS IN THE COLLEGE OF PROPAGANDA FIDE, ROME.

By Rev. Joseph Sipendi, Kilimanjaro,
East Africa

The Sacred Congregation for the Propagation of Faith has one of the most important seminaries in Rome, known as the Pontifical College of the Propaganda. This college was founded by Pope Urban VIII in 1627, having for its aim the formation of students of all missionary countries for the secular priesthood. From that time to the present, a period of over 300 years more than 6,000 priests of all nationalities have been educated there.

The first African students for the priesthood made their appearance in the College of the Propaganda in 1937. These were five in number from various seminaries of Africa and four of them were from the missions under the care of the Holy Ghost Fathers. In 1938 and 1939 eight more students joined the group. The war prevented more students coming to Rome from Africa and other distant parts of the world. In 1942 a group of seven African students were ordained priests; the first authentic African priests to appear in the College of the Propaganda in Rome. In 1946 two more were ordained.

The African priests found the life in the College of the Propaganda to be very interesting and fitting for them, where young men of many nationalities live together in perfect harmony. The College of the Propaganda is in reality a wonderful living mosaic of different colors.



African priests with Archbishop Riberi, former apostolic delegate to the missions of Africa, pictured in Rome. Left to right: Father Njoroge, Kenya Colony; Father Joseph Sipendi, Kilimanjaro; Archbishop Riberi; Father William Omio, Nigeria; and Father Henry Cikuse, Nyassaland.

We enjoyed the summer climate of Rome, which was not less hot than our tropical Africa and in winter we were provided with suitable clothes and the building was nicely heated.

We took our lectures in the Athenium of the Propaganda near the college. This Athenium, which is provided with the best professors of Rome, has university faculties of Philosophy, Theology, Missionology and Canon Law for the Missions, and it is frequented by many other students from different seminaries and institutions of Rome. The ordinary course of studies is two years Philosophy and four years Theology. Students are then allowed to stay longer in the college if they wish to continue their studies for the doctorate in different subjects.

The students of Propaganda College spend their summer vacation near the Pope's villa at Castelgandolfo, about 15 miles from Rome. There we enjoyed lovely times in sport, trips, and did practical studies of

THE MISSIONS NEED . . .

A Baptismal Set

Father John Heelan is in need of a baptismal set for his mission at Frilot Cove, Louisiana. Cost: \$22.50.

Candelabra, Tabernacle

Father Francis X. Schillo asks for a set of seven branch candelabra for St. Peter Claver Church, Oklahoma City, Oklahoma. He is also seeking a tabernacle for the main altar of the church. Price of the latter: \$200.00; of the former: varying.

Missals

Father Anthony J. Walsh is looking for a missal for St. Daniel's church, Shreveport, Louisiana. Price: \$30.00

BISHOP McCARTHY CONSECRATED FOR VICARIATE APOSTOLIC OF ZANZIBAR

Most Reverend John J. McCarthy, C.S.Sp., D.D., recently appointed Vicar Apostolic of Zanzibar, was consecrated titular Bishop of Cerina on October 20 at Nairobi, Kenya Colony, East Africa.

Most Reverend David Mathew, D. D., apostolic delegate to the missions of Africa, was the consecrator and co-consecrators were Most Reverend Joseph Kiwanuka, D.D., of Uganda, and Most Reverend Bernard Hilhorst, C.S.Sp., D.D., of Bagamoyo. Most Reverend Joseph Byrne, C.S.Sp., D.D., of Kilimanjaro, preached the sermon.

The newly consecrated prelate's territory includes the islands of Zanzibar and Pemba and a large section of Kenya Colony. He succeeds Most Reverend John W. Hefferman, C.S.Sp., D.D., who retired last year because of ill-health.

missionary problems. The vacation is closed by the annual retreat of one full week.

During the war the conditions were not easy even in Rome. Most of the priests ordained each year during the war could not depart and now students could not flow in regularly. At one time there were about 100 priests in the College of Propaganda; the largest group of priests in a single house of Rome. Since the war, most of these priests have been able to return to their respective countries. The first group of five African students returned to their missions in 1945 and the rest are still in Rome continuing their studies. Now the College of the Propaganda, which is capable of holding 200 students, is almost empty and it is awaiting to receive new students in large numbers from Africa and elsewhere to carry on its important mission.

Therefore, the first attempt to send African students to Rome was not at all a failure. There is need of increased encouragement and support for sending more and more from Africa to the College of the Propaganda for the best interest of establishing solid foundations of the Church in Africa and in view of the fundamental missionary principle: an indigenous clergy from every nation, people or racial group which is converted to the true faith.

TRAGIC DEATH OF A MISSIONARY

On Tuesday, September 24, 1946, the feast of Our Lady of Mercy, the Very Reverend Stanislaus Tessier, C.S.Sp., Superior of Garé Mission, died between 9:45 and 10:00 A.M. His death was due to an accident which occurred while he was felling trees with a group of workmen. He was fortified before death with the rites of Holy Church.

It was Father Tessier's custom when at home in the mission to look after the work connected with the new hospital he had built these last years. There were growing near the hospital a number of trees that might be a danger to it; he decided to remove them.



After his Mass, breakfast and Office on the day mentioned above, Father Tessier went to direct the felling of the trees. He directed five workmen and help them. After one tree had been felled and brought to the ground they began work on a second, a tall tree, seventy feet high and about one foot in diameter at the base. They finished the cutting at the base and then all joined in pulling it down with the rope in the direction chosen. They pulled. The tree yielded and started to fall. Father Tessier ordered all to safety. All ran, including himself. He ran downhill to the shelter of the trees in line with the one that was falling. In falling the tree swerved quite a distance from the course planned for it and caught Father Tessier just before he reached safety. He was sixty feet from the base of the falling tree when an upper branch, 1 1/4 inches thick, struck him. A small broken stub pierced his head, made a large gash on the right side, penetrating to his brain. He also had a wound on the crown of his head. The falling tree bounced on a large stump and lay clear of Father Tessier.

Nobody actually saw the accident. The workmen returned after the tree crashed and found Father Tessier lying wounded. He never uttered a sound. His eyes were closed and blood was flowing from his mouth and nose and the deep wounds in his head. He never regained consciousness.

One of the workmen, Morisi, urgently called Father Moroz who gave Father Tessier absolution. Father Joseph Sipendi was told also and he went for the holy oils and administered Extreme Unction.

The workmen went to the hospital and got a bed on which they placed Father Tessier and took him to his room. The Sisters came and dressed the wounds. Father Moroz sent all the school children, who were just at recess, to say the Rosary for Father Tessier in the church and wrote to the doctor to tell him what had happened and to ask for his help, to a trained nurse at Kongei to secure her services, and to the District Commissioner. In the meantime, Father Sipendi completed the sacrament of Extreme Unction, gave Father Tessier the last blessing and recited the prayers for the dying with the Sisters and other helpers present. Father Tessier expired during the prayers at about 9:45 A.M.

The news of the accident spread rapidly and the people of Garé crowded the house, wailing and weeping. To calm their emotions the Fathers said the Rosary with

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Student body of Holy Ghost Missionary College, Cornwells Heights, Pa. Father Kettil, director, is in the center.

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"I have everything that I need for the celebration of mass and the administration of the sacraments. Father LeGuyader supplied me with practically all that I needed. So we are, at present, fairly well equipped. When we begin our new church, then I will be at your door knocking. Until then you can rest and get ready to hear from us."—Rev. John T. Donahue, C.S.Sp.

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1615 Manchester Lane, N.W.
Washington 11, D.C.



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Postmaster: If undeliverable for any reason, notify sender on Form 3547.





Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 1

HOLY GHOST FATHERS
Washington 11, D. C.

JANUARY, 1947

HOW TO FIND A TAPEWORM— BUT QUICK!

Somewhat over a year ago a kind friend in Brooklyn sent us, through the diocesan director of the Society for the Propagation of the Faith, the sum of \$100.00 towards a microscope for the hospital in Kilomeni, East Africa, in answer to a request from Father Samuel J. Delaney, C.S.Sp., of Sea Isle City, N.J.

The microscope was ordered immediately; but you know how things are these days. After many months of waiting it was eventually delivered. Then a few strikes in the shipping business delayed its departure for African shores. But patience paid off in the end and the microscope finally reached Kilomeni.

Was it well received after so long a wait? Just read what Father Sam has to say:

"At long last we have the microscope and it would take reams of paper to let you know the immense good it is doing already. Our hospital is becoming more crowded every day. Just to give you one instance of the utility of the microscope: A young boy came to the hospital a few days ago claiming he had hookworm. The microscope revealed no hookworm but did reveal tapeworm. When the lad was told he had a tapeworm, he laughed and the Sister and our little dispenser to scorn. Sister laughed and said, wait and see. So she started the treatment for tapeworm and the boy, the following day, was dumbfounded. The laugh was on him—he had a good big tapeworm and got rid of it."

FIFTY-FIVE YEARS A PRIEST

Rev. Thomas J. Park, C.S.Sp., for twenty years director of St. Joseph's House for Homeless Boys, Philadelphia, Pa., died on November 16 in St. Mary's Hospital, that city, at the age of 78. He had been a priest for fifty-five years.

Born in Preston, Lancashire, England, Father Park made his first profession in the Holy Ghost Fathers in 1892 at Grignon, France, a year after his ordination.

In the same year he came to the United States as subdirector of scholastics at Duquesne University, Pittsburgh. From 1893 to 1896 he served as parish assistant in Detroit, Mich., and Chippewa Falls, Wis. In 1920, he was appointed director of St. Joseph's House, where he remained until 1940, when he was named spiritual father at the Holy Ghost Mission Seminary, Norwalk, Connecticut. For the last few months he was in residence again at St. Joseph's House.



Father Park

CALIFORNIA MISSION CHAPEL HONORS OUR LADY OF THE VALLEY

Most Rev. Charles F. Buddy, D.D., Bishop of San Diego, recently dedicated the new chapel at Hemet, Cal., named in honor of Our Lady of the Valley. In his address at the conclusion of the dedication ceremony Bishop Buddy predicted that the parish would flourish.

"We rejoice," he added, "in the fact that, at the close of our tenth year as bishop of this diocese, we have realized a long cherished desire to bring the Holy Ghost Fathers to this diocese."

Father James A. Hyland, C.S.Sp., is pastor of the parish, founded just a year ago, and Father Paul J. Lippert, C.S.Sp., former Army chaplain, is his assistant.

THREE MISSIONARIES LEAVE BY PLANE FOR KILIMANJARO, EAST AFRICA

Boarding a plane for Johannesburg, South Africa, from La Guardia Field, New York, three Holy Ghost Fathers began their journey for their mission posts in the Vicariate of Kilimanjaro, East Africa, on December 12, 1946.

The three are Reverend Edward J. Bernacki, C.S.Sp., of Pittsburgh; Anton M. Morgenroth, C.S.Sp., of Long Island, N.Y.; and Remo J. Bonifazi, C.S.Sp., of Fitchburg, Mass.

With stops at Natal, Brazil, Ascension Island and Leopoldville, the plane arrived at Johannesburg in five days. From there they made their way up the East coast, arriving at their final destination January 2.

This marks the first time that any of our missionaries have gone to Kilimanjaro by plane, although Very Reverend George J. Collins, C.S.Sp., provincial, flew there for a visit of seven weeks last summer.

Several Fathers, as well as officials of the Robin Line, which chartered the plane especially for this trip, were on hand to see the missionaries off.

HOLY SPIRIT CHURCH IN KANSAS CITY DEDICATED

The new Holy Spirit church at 25th and Euclid, Kansas City, ~~Kansas~~ ^{Missouri}, was recently dedicated by Most Reverend Edwin V. O'Hara, D.D., Bishop of Kansas City. The parish was begun in August, 1945, with Reverend Clement A. Roach, C.S.Sp., as pastor. It was under his direction that the new church was built within less than eighteen months after the foundation of the parish.

The ceremony of dedication began with a procession of the clergy, Knights of St. Peter Claver, and the Holy Name societies of Holy Spirit and St. Joseph parishes. Reverend Richard J. Schumacher delivered the sermon.



The new church of Holy Spirit parish, Kansas City

MISSION NEWS

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THE HOLY GHOST MISSION LEAGUE



Purpose

1. To foster greater devotion to God the Holy Ghost, thereby to obtain more abundant graces for the conversion of the pagan world.
2. To support the missions of the Holy Ghost Fathers, especially the missions in Southern United States, Puerto Rico and Kilimanjaro, East Africa, which have been entrusted to the Holy Ghost Fathers of the Province of the United States.

Membership

1. Besides the annual membership dues of \$1.00, each member will endeavor to enroll seven new members, in honor of the Seven Gifts of the Holy Ghost.
2. Life Membership: a donation of \$10.00 entitles the donor to all benefits for life.
3. Deceased persons may be enrolled either as Ordinary or Perpetual Members.

Benefits

1. Members share in all the prayers and merits of the Holy Ghost Fathers throughout the world, including remembrance in a Mass offered monthly for their benefactors by each of the more than two thousand priests of the Order.
2. Special prayers are said daily for benefactors in each community of the Order.
3. Each member will also be enrolled in the Archconfraternity of the Holy Ghost and will participate in all the spiritual benefits of membership in that association.

APPLICATION FOR MEMBERSHIP IN THE HOLY GHOST MISSION LEAGUE

Dear Father:

Please enroll in the HOLY GHOST MISSION LEAGUE as a
(Annual-Perpetual Member)
..... Deceased
..... Living

Send certificate of membership to:

.....
.....
.....
(Mail this application to: The Mission Procurator, 1615 Manchester Lane, N.W., Washington 11, D.C.)

THE FIRST AFRICAN PRIESTS IN THE COLLEGE OF PROPAGANDA FIDE, ROME.

By Rev. Joseph Sipendi, Kilimanjaro,
East Africa

The Sacred Congregation for the Propagation of Faith has one of the most important seminaries in Rome, known as the Pontifical College of the Propaganda. This college was founded by Pope Urban VIII in 1627, having for its aim the formation of students of all missionary countries for the secular priesthood. From that time to the present, a period of over 300 years more than 6,000 priests of all nationalities have been educated there.

The first African students for the priesthood made their appearance in the College of the Propaganda in 1937. These were five in number from various seminaries of Africa and four of them were from the missions under the care of the Holy Ghost Fathers. In 1938 and 1939 eight more students joined the group. The war prevented more students coming to Rome from Africa and other distant parts of the world. In 1942 a group of seven African students were ordained priests; the first authentic African priests to appear in the College of the Propaganda in Rome. In 1946 two more were ordained.

The African students found the life in the College of the Propaganda to be very interesting and fitting for them, where young men of many nationalities live together in perfect harmony. The College of the Propaganda is in reality a wonderful living mosaic of different colors.



African priests with Archbishop Riberi, former apostolic delegate to the missions of Africa, pictured in Rome. Left to right: Father Njoroge, Kenya Colony; Father Joseph Sipendi, Kilimanjaro; Archbishop Riberi; Father William Omio, Nigeria; and Father Henry Cikuse, Nyassaland.

We enjoyed the summer climate of Rome, which was not less hot than our tropical Africa and in winter we were provided with suitable clothes and the building was nicely heated.

We took our lectures in the Athenium of the Propaganda near the college. This Athenium, which is provided with the best professors of Rome, has university faculties of Philosophy, Theology, Missionology and Canon Law for the Missions, and it is frequented by many other students from different seminaries and institutions of Rome. The ordinary course of studies is two years Philosophy and four years Theology. Students are then allowed to stay longer in the college if they wish to continue their studies for the doctorate in different subjects.

The students of Propaganda College spend their summer vacation near the Pope's villa at Castelgandolfo, about 15 miles from Rome. There we enjoyed lovely times in sport, trips, and did practical studies of

THE MISSIONS NEED . . .

A Baptismal Set

Father John Heelan is in need of a baptismal set for his mission at Frilot Cove, Louisiana. Cost: \$22.50.

Candelabra, Tabernacle

Father Francis X. Schillo asks for a set of seven branch candelabra for St. Peter Claver Church, Oklahoma City, Oklahoma. He is also seeking a tabernacle for the main altar of the church. Price of the latter: \$200.00; of the former: varying.

Missals

Father Anthony J. Walsh is looking for a missal for St. Daniel's church, Shreveport, Louisiana. Price: \$30.00

BISHOP MCCARTHY CONSECRATED FOR VICARIATE APOSTOLIC OF ZANZIBAR

Most Reverend John J. McCarthy, C.S.Sp., D.D., recently appointed Vicar Apostolic of Zanzibar, was consecrated titular Bishop of Cerina on October 20 at Nairobi, Kenya Colony, East Africa.

Most Reverend David Mathew, D.D., apostolic delegate to the missions of Africa, was the consecrator and co-consecrators were Most Reverend Joseph Kiwanuka, D.D., of Uganda, and Most Reverend Bernard Hilhorst, C.S.Sp., D.D., of Bagamoyo. Most Reverend Joseph Byrne, C.S.Sp., D.D., of Kilimanjaro, preached the sermon.

The newly consecrated prelate's territory includes the islands of Zanzibar and Pemba and a large section of Kenya Colony. He succeeds Most Reverend John W. Hefferman, C.S.Sp., D.D., who retired last year because of ill-health.

missionary problems. The vacation is closed by the annual retreat of one full week.

During the war the conditions were not easy even in Rome. Most of the priests ordained each year during the war could not depart and now students could not flow in regularly. At one time there were about 100 priests in the College of Propaganda; the largest group of priests in a single house of Rome. Since the war, most of these priests have been able to return to their respective countries. The first group of five African students returned to their missions in 1945 and the rest are still in Rome continuing their studies. Now the College of the Propaganda, which is capable of holding 200 students, is almost empty and it is awaiting to receive new students in large numbers from Africa and elsewhere to carry on its important mission.

Therefore, the first attempt to send African students to Rome was not at all a failure. There is need of increased encouragement and support for sending more and more from Africa to the College of the Propaganda for the best interest of establishing solid foundations of the Church in Africa and in view of the fundamental missionary principle: an indigenous clergy from every nation, people or racial group which is converted to the true faith.

TRAGIC DEATH OF A MISSIONARY

On Tuesday, September 24, 1946, the feast of Our Lady of Mercy, the Very Reverend Stanislaus Tessier, C.S.Sp., Superior of Garé Mission, died between 9:45 and 10:00 A.M. His death was due to an accident which occurred while he was felling trees with a group of workmen. He was fortified before death with the rites of Holy Church.

It was Father Tessier's custom when at home in the mission to look after the work connected with the new hospital he had built these last years. There were growing near the hospital a number of trees that might be a danger to it; he decided to remove them.



Father Tessier

After his Mass, breakfast and Office on the day mentioned above, Father Tessier went to direct the felling of the trees. He directed five workmen and help them. After one tree had been felled and brought to the ground they began work on a second, a tall tree, seventy feet high and about one foot in diameter at the base. They finished the cutting at the base and then all joined in pulling it down with the rope in the direction chosen. They pulled. The tree yielded and started to fall. Father Tessier ordered all to safety. All ran, including himself. He ran downhill to the shelter of the trees in line with the one that was falling. In falling the tree swerved quite a distance from the course planned for it and caught Father Tessier just before he reached safety. He was sixty feet from the base of the falling tree when an upper branch, 1¼ inches thick, struck him. A small broken stub pierced his head, made a large gash on the right side, penetrating to his brain. He also had a wound on the crown of his head. The falling tree bounced on a large stump and lay clear of Father Tessier.

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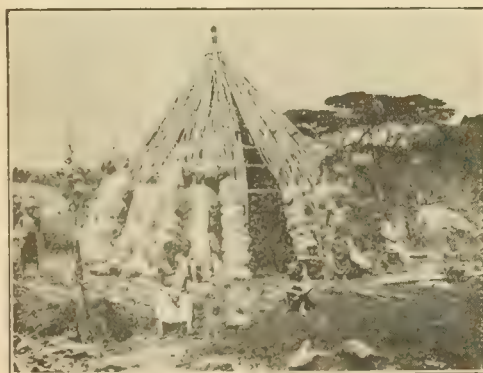
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EDEN GARDENS, CALIF. "Many thanks for your check. It will come in very handy. Within the next week or so, we will begin the escrow process for the church land in Eden Gardens. The sum that you sent us will be used to buy the land, thus saving us from contracting a new debt. The price of the land will be around \$800. So we will have two hundred left for other uses.

"Our new house is located, as you know, about five minutes ride in a car from Eden Gardens. We are getting closer to our parish. Our next jump will be to Eden Gardens. When that will be, your guess is as good as ours. For a while, we were afraid that we would have to go back and warm the stalls for the racing season next year, where we lived last year. But we were very fortunate to get this house.

"I have everything that I need for the celebration of mass and the administration of the sacraments. Father LeGuyader supplied me with practically all that I needed. So we are, at present, fairly well equipped. When we begin our new church, then I will be at your door knocking. Until then you can rest and get ready to hear from us."—Rev. John T. Donahue, C.S.Sp.



Native home in Tanganyika Territory, East Africa

Do You Wish To Become a Missionary Priest or Brother?

Send for information about the HOLY GHOST FATHERS

Dear Father:

Please send me information about the Holy Ghost { Fathers ☐ } (Check one)
and the requirements for admission. { Brothers ☐ }

Name Age

Street address Phone:

City and State Zone.....

School Grade.....

(Tear off and send to the Vocation Director, Holy Ghost Fathers,
1615 Manchester Lane, N. W., Washington 11, D. C.)

Our Province

Volume 16

FEBRUARY, 1947

Number 2

FATHER THOMAS J. PARK (1868-1946). . .

In him the dreamer and the worker met. . .

THE PERSONAL TAX . . .

On the province. . .not on the individual. . .The well off contribute. . .the less well off take back with one hand what is paid out by the other. . .

RETURNED MISSIONARIES . . .

Are to be assigned to a definite community for the duration of their stay in the province. . .

CALIFORNIA CHAPTER . . .

We take legal root in sunny California. . .

OURSELVES, INCORPORATED . . .

A new department where we meet to glorify in our infirmities and to record good work well done. . .combining the "new" of a post-war world with the "old" of the war years. . . Puerto Rico, Africa, and Fribourg will also be here when their correspondents get organized. . .

AVIS DU MOIS . . .

It took only one instance to vow ourselves to perfection. . .but we must keep up this throughout our lives. . .this we must not forget. . .



FERVOR

CHARITY

SACRIFICE

February, 1947

Vol. 16



No. 2

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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Arrivals:

At Moshi, Tanganyika, East Africa, December 26, 1946, by plane, Fathers Anton P. Morgenroth, Remo J. Bonifazi, and Edward J. Bernacki.

At Miami, Florida, January 15, 1947, via "The Defender," P.A.A., from Kingston, Jamaica, B.W.I., Fathers Peter Becker, Wilhelm Blass, Siegfried O. Eckert, Peter Gross, Jacob G. Grossmann, Arnold Humpert, Martin Kirschbaum, Hugo Kuster, Heinrich Lemmens, Martin J. Ling-scheidt, Johannes M. Schreier, Albert O. Schroll, Gerhard A. Seifried, Gott-freid Thelen, Johann Vonderwinkel, Joseph H. Wehning, and Brothers Baldomir (Franz R.) Hermanns, Ful-rad (Franz) Poensgen, Remigius (An-ton F.) Kney.

Legal change of name:

Father John P. Janczukiewicz has been granted the legal right to change his name to Father John P. Janczuk.

Promotion:

Fathers Paul J. Lippert, and John A. Strmiska, to Major, USAR.

Pray for Mr. Thomas O'Reilly who died in Waterbury, Conn., January 15, 1947. He was the brother of Fathers F. X. O'Reilly of East Africa and James P. O'Reilly of Puerto Rico.

Under date of January 28, 1947, the Very Rev. Francis Griffin, councillor general, was appointed Visitor to the Province of the United States.

In Residence:

Father John L. Hasson, Philadelphia, Pa., Our Lady of the Blessed Sacrament.

Father Simon J. Stark, Detroit, Mich., St. Mary.

Father Colman C. Watkins, Philadelphia, Pa., St. Joseph's House.

Avis Du Mois

(October-November 1946)

BY OUR religious profession we bound ourselves to belong entirely to God, not only by abandoning external goods and renouncing sensual pleasures, but above all by giving to God, in the person of His representative, what, in us, is best and most intimate, our will, our liberty.

We did not act blindly. We had received adequate instruction during the twelve months of our novitiate. We understood full well that profession is a contract between God and our soul. And this contract is primarily concerned with God's rights over us, but also with our own true interest. For, to obey God is to serve Him, and this enables us to merit eternal life. Again, having been called by God to a higher perfection of love, we promised Him formally to obey, not only His commandments, but His counsels in regard to the three vows of poverty, chastity and obedience.

It took only one instant to vow ourselves to perfection, and that was easy! But we must keep this up throughout our life, and this is what many religious lose sight of. They forget that those who have embarked in the service of God, in the company of Our Lord Jesus Christ, must stick to it unto the end, in spite of storms and tribulations. We realize that the life we have chosen is not a life of complete repose. On the contrary, it is a warfare, a life of interior struggles, and victory will not be won, except by means of renunciation. This is the teaching of Our Lord, "If any one will come after Me, let him renounce himself, take up his cross

In our prayers for all our deceased during the month of March we remember especially the following confrères who were members of our Province.

Brother Artheme Valleix	March 2, 1945	76
Father Matthew Heitzmann	March 3, 1917	79
Father Joseph Boehr	March 3, 1945	74
Father Michael Ward	March 7, 1908	42
Father Stephen Zarko	March 9, 1942	44
Brother Ludolf Schoenrock	March 13, 1927	60
Father Lawrence Farrell	March 14, 1934	65
Father Thomas Molloy	March 19, 1928	59
Father Anthony Jaworski	March 24, 1909	64
Father Theodore Maniecki	March 25, 1929	52
Father Francis J. Vorndran	March 25, 1946	38
Father Robert Tobin	March 28, 1900	44

Requiescant in Pace

The Personal Tax

daily and follow Me!" This renunciation of worldly pleasures is not accomplished without much suffering; it involves the carrying of the burden of daily crosses.

But these crosses of religious life, often heavy and numerous would be of no avail, if we did not bear them with love, following in the steps of our Master. Now, to follow Our Lord means to obey His lawful representative, the Superior, when he commands us or recalls to us the respect due to the Rule.

In Religious life, obedience is full of merits and advantages: It makes us act for God, since through obedience we submit to men for His sake;

It actuates the virtue of humility, for obedience prompts us to subordinate our will to another human will, to accept the direction of another religious, whose only title to superiority may be, not any personal worth, but merely his actual position in authority;

It is, above all, a source of tranquility and security, for it gives to him who obeys, an assurance that he is not mistaken and that he is pleasing God.

Does that mean that this virtue is easy to practice? By no means, but that is one reason why it is so meritorious.

Many are the obstacles in the way of obedience:

Pride, inborn in man, and which obedience tries to curb and subjugate;

Presumption, which makes us imagine that we do not stand in need of obedience;

The spirit of independence, which is manifest all around us, and poses with an air of superiority;

Human respect, which makes us afraid of showing obedience, of appearing as subjects;

Softness of will in the presence of duty.

To combat these obstacles, a religious needs proper weapons: A spirit of faith, which makes him see God in his Superiors and in his Rule;

Humility which teaches him self-distrust;

The example of Our Lord, Who was "OBEDIENT UNTO DEATH."

✠L. L. H.

* * *

The whole of government consists in the art of being honest.—Jefferson.

On December 4, 1945, the General Council, in virtue of the powers granted it for this purpose by the last General Chapter, made the following decisions:

1) The Personal Tax levied on all members of the Congregation, both Fathers and Brothers, is increased to 4,000 francs a year.

2) The method of collection is determined as follows: Payments are to be made every three months, in amounts of 1,000 francs at a time, in the currency in use in the area in which the paying Province or District lies, and on the basis of 50 francs per dollar or 200 francs per pound sterling.

3) This ruling takes effect as of January 1, 1946. Further directions will be given later regarding the methods of accounting to be adopted.

3) All Fathers and Brothers are included under this decision, whatever be their circumstances or the state of their health, be it good or bad. Further determinations, if necessary, will be made on this point later.

5) One-half of this tax goes to the Province of origin; one-fourth is turned over to the General Administration; and one-fourth reverts to the district in which the individual Father or Brother is working.

Some remarks and clarifications are called for in explanation of this ruling. For the moment the following may be of use to our confreres as a practical guide.

It was the General Chapter of 1896 that first decided upon the Personal Tax as the only means of making it possible to carry out certain arrangements of our Constitutions. The task of devising some workable method of collection was entrusted to the General Procure. All this was fifty years ago, at a time when there was a total of 800 Fathers and Brothers subject to the tax.

The system then devised is now no longer practicable; today we number almost 3,000. Transfers of funds are no longer free of controls; foreign exchange rates are unstable. Hence arises endless work and troublesome complications. It is the proper time, now that the war is over, to set up a new system that will, we trust, work out better for all concerned.

Henceforth the tax is to be paid every three months, in the proper currency of each country, for every member of the Congregation under 70 years of age, sick or well, and regardless of his function, whether it be in administration, in teaching or in parish work. Payments are no longer recorded daily, installment for each quarterly period is to be paid in a lump sum. These simplifications will not require any additional work; on the contrary, they will reduce the number of necessary accounts.

However, it must be emphasized that, as the General Chapter of 1896 viewed it, the Tax is not levied on individual members but on the Provinces, Districts and Principal Communities in proportion to their sizes. But in what other way could their respective sizes be justly estimated than by taking the numbers of confreres working there as a basis?

The new element introduced in this latest decision should be to the advantage of all concerned. For Provincial Superiors and Principal Superiors other than Superiors of Principal Communities, the new ruling establishes an income, one-fourth of the Tax, which assures them of independence and assists them to meet their general expenses.

Once these points are clear, the detailed analysis of the new decision should prove much easier.

COMMENTARY ON THE DECREE

Article 1: The tax for the Brothers is exactly the same as that for the Fathers. Otherwise there would be required a disproportionate increase in the tax for the Fathers, a step which would have worked out badly for the most common type of house in the Congregation, the Residences. The Superior General's closing remarks on this decree bring out clearly the fact that this arrangement is no imposition on anyone.

Article 2: a) The Tax is to be paid at the end of each quarter; this ruling is for the general good. It is easier to make the payments in four installments and the treasuries of the various provinces of origin will thereby be guaranteed a more steady income.

b) Up to now a daily record of pay-

ments was kept; this meant that more than a million entries had to be checked through each year.

Hereafter the quarterly payment is to be made in one lump sum.

On the sixteenth of each of the months of February, May, August, and November of each year Superiors will make out a list of the personnel under their jurisdiction as of that date and will send this list in to the General Procure.

Nothing is to be paid for confreres whose names have been deleted from the list because of death or changes during the first six weeks of the quarterly period. On the other hand, if a change or death should occur during the second six weeks of the period, payment is due for that entire period. It is apparent that one of these determinations compensates for the other. The same rule, applied in reverse, holds for new members. Confreres on leave outside their Province or District are bound to the tax. Changes are effective only when they are published in the Official Bulletin of the Congregation or of the Province. Hence it is to the advantage of Superiors to set in order as quickly as possible the exact status of confreres who leave their jurisdiction without planning to return. The young Fathers are not subject to the tax until six months after they have made their Apostolic Consecration. New Brothers are not included until six months after their appointment.

For example, the young Fathers who made their Consecration in July, 1946, are included in the list of personnel for February 16, 1947, even though they may not have reached the place to which they have been appointed; their tax is due for the first quarter of 1947.

c) Payment of the tax is to be made in the money of the country in which the District, Province or Principal Community is situated, except where particular circumstances demand otherwise. Any other procedure would cause injustices; some would be taxed too heavily, others too lightly; some Provinces would receive too much, the portion received by others would be ridiculously small. In many cases the Mother House is unable to collect funds and furthermore, even when it can obtain possession of the money, it is prevented from redispersing it to foreign countries. Hence instructions of the General Procure must be awaited as to

where, when and how the tax is to be paid.

For the Congregation as a whole this tax corresponds to an average levy of 80 Masses per year on each confrere. It is worth noting that in 1896 the tax corresponded to 150 Masses per year. Perhaps some will think that advantage is being taken of them. For such the General Procure will try to obtain stipends large enough to cover the amount involved in the tax.

The accompanying chart of comparative charges gives a picture of just what is demanded by this session of the General Council, December 4, 1945, and shows that, when exchange rates have been considered, the amounts levied are for all practical purposes the same for everybody.

The exchange values have been set so as to make the work of redistribution and accounting as light as possible; decimal fractions have been dropped so as to eliminate extra work for everybody. It is of course to be understood that any drop in exchange rates will call for a reevaluation of the tax as soon as circumstances permit; for example, when stipends increase.

The General Procure has Masses available at 50 colonial francs for any of the French Colonies interested. From 1946 on, the tax from these colonies is to be paid in colonial francs, to the amount of 4,000.

Article 3: The Tax has been collected on this basis since March 31, 1946, under the supervision of the General Procure, in such a way as to count towards the quarterly payments. A list of personnel for February 16, 1946, was sent in by each Superior and was used as a starting point.

Henceforth the General Procure will take complete charge of all calculations relative to the tax. As was stated in Article 2, on the sixteenth of the months of February, May, August and November of each year, the Provincial and Principal Superiors will draw up according to the new form given in Appendix I a list of their personnel as of that date and will send it on by air-mail to Paris. Those who are late will be taxed as we judge proper.

This system is very simple and reduces the work entailed to a minimum, provided a careful record is kept in a separate book of changes in personnel through deaths, departures, reappointments, etc., just as they occur.

It will be necessary to give particular care to the listing of Provinces of origin—a relatively simple matter for individual Superiors and a very difficult one for the General Procure.

Provinces which have very large communities can ask local bursars to make up the list of personnel for their respective houses. Then the Provincial can draw up the list for the Province.

Article 4: All members of the Congregation—Bishops, Vicars and Prefects Apostolic, Fathers and Brothers—are included under the Tax. The mentally ill, the canonically excommunicated, and scholastics doing work as Prefects are not included, nor are Brothers who have made their first vows but are not yet appointed. In addition, confreres who are in their seventieth year are exempted from the tax—hence all those born in 1876 or before, even though they are still active.

The members of the General Administration and the sick are not exempted. The Mother House has its own funds and it has the obligation of contributing to the Province of origin of its various members. And as for the sick—there are very few Fathers who are no longer able to say Mass and very few Brothers who are in capable of doing at least some work. Furthermore the individual dues will be that much lessened in this way, and besides, all the aged are exempted even though they are still working.

With respect to houses of training, Principal Superiors have been pointing out to us some serious disproportions. Those who are well off have the duty of contributing towards the common good; those who are less well off will take back with one hand what they have paid out with the other. The same is true of the new Provinces.

The tax is paid by the Procurator of the Province or District and not directly by individual confreres, even if they are off on leave. (cf. Art. 5-b).

Article 5: a) It is the General Procure that collects the tax, and it is up to it to redistribute it to the proper parties. One-fourth is turned over to the General Council to be disposed of as permitted by the Constitutions. One-half goes to the Province of origin for the training of aspirants and the care of the sick.

The remainder is allotted to the Superiors of Provinces or Districts. They are now beginning to be responsible for rather large expenditures on

Returned Missionaries

travel, their own residences, propaganda, and so forth. It is fitting that the General Administration come to their assistance by assuring them independent and personal funds for which they are responsible to their council only, under the supervision of the General Procure, under whose control all funds of the Congregation ultimately lie. The Superiors of Districts will request this money from the General Procure, which will forward it to them.

Needless to say, this does not involve Superiors of Principal Communities nor ecclesiastical superiors who are at the same time Religious Superiors in smaller missions. They do not have the expenditure referred to above. In their case the last fourth of the tax reverts to the General Council sub titulo boni, as explained in Constitution 202.

Religious Superiors will make an annual report to the General Procure on the use they have made of their portion of the tax.

b) As soon as they have received word from the Mother House concerning the amounts to be paid in, Provincial and District Procurators begin to work on the determination of the tax due for each community.

The Provincial and his Procurator are charged with the task of allotting, according to needs, the half of the tax which goes to the Province for training of aspirants and care of the sick. They will restrict these allotments to houses of training or retreat houses which cannot support themselves.

This commentary seems to have answered all possible questions. In practice certain exceptional cases and perhaps some difficulties regarding application will arise. These should be presented to the General Procure which will give them careful study and will make every effort to find a fair solution.

(Signed) Jean Letourneur, C.S.Sp.
General Procurator.

Paris.

August 20, 1946.

* * * *

For Form and Comparison of
Charges see page 33

THE General Procurator has received requests for more specific directions regarding returned missionaries. It may be worthwhile to bring together the pertinent references to be found in the Constitutions and in the General Customary.

Returned missionaries awaiting re-appointment are those who have left their mission district without any hope of going back to it but who are still without any definite new appointment. These are considered to be attached to the Province or District in which they are actually living. The religious superior sends them to a community, to which they then belong. This community is responsible for their personal tax. Missionaries in this category are to turn in to the bursar an account of Masses said outside community as well as of their receipts and expenses.

Those who have permission to live outside community deal directly with the Provincial Procurator, who is to receive their accounts and pay their personal tax.

Missionaries back on temporary leave are those who have come home only for a rest and who are to go back to their mission. These belong to their Mission District and it continues to pay the personal tax for them.

Sometimes it happens that confreres return from the missions without knowing whether or not their health will allow them to go back again; only after a prolonged stay are they able to know what they can do. These are still considered to be missionaries back on temporary leave and the mission continues to pay their tax. However, at the end of a year the religious superior and the provincial will arrange with the Superior General to have these made available for another appointment if there is no hope for their early return to the Missions.

Article 344 of our Constitutions states that in all that concerns the religious life missionaries back on temporary leave are subject to the Superior of the Province in which they are staying.

The General Customary, in speaking of this point, directs that, after a fitting stay, with their families, returned missionaries—those on temporary leave as well as those back and

awaiting a new appointment—are to be assigned by the Provincial to a definite community for the duration of their stay under his jurisdiction.

The house which in this way receives a returned missionary is to provide him his ordinary maintenance. If he is a priest, it gives him Mass intentions and keeps the stipends; it gets all that he earns by his industry in particular work, ministry, and so forth, with the exception of what has been given him for his Mission.

The Mission continues to be responsible for only extraordinary expenses, such as rest cures, operations, medical care. As regards expenditures for travelling, these should, as far as possible, be charged to the families visited.

However, if a confrere on temporary leave or awaiting reassignment should be given a new appointment, from that very date these extraordinary expenses become the responsibility of the Province or District to which he is sent.

Formerly Missions were not required to pay the personal tax for missionaries away on temporary leave (Constitution 344), but these individually, by way of recompense, had to turn in to the General Procurator the stipends for the Masses they had said while outside community. (General Customary, 497:3)

From now on, according to the new arrangement, the stipends for Masses said during prolonged stays outside community go to the Mission, which, in turn, pays the tax.

According to these rulings, every missionary, whether Father or Brother, after being assigned to a particular community by the Provincial or the Principal Superior, is considered to belong to that house and is entitled to the free and complete upkeep guaranteed by the Constitutions, which includes laundry, repair of clothes, writing paper and stamps, pocket money, ordinary small travelling expenses, and so forth. A priest does not have to pay board for the days on which he offers Mass for the Superior General, for the dead of the month, and for his own intentions once a month. Expenses for slight passing illnesses, such as colds, are paid for by the community. If he be a Brother who cannot work or a Father who cannot

California Charter

say Mass, his boarding expenses do not thereby revert to the Mission; the community still pays these expenses, but it will be assisted, if necessary, by the Provincial Procurator who receives for this purpose half the personal tax.

The Mission continues to be responsible for only extraordinary medical care required by an illness or disability contracted on the missions. In the case of missionaries who are awaiting reassignment, this responsibility does not continue beyond a year; after this time has elapsed they are considered to be permanently reattached to the Province.

If missionaries back on temporary leave should do some work of outstanding value for the community in which they are living—for example: teaching, propaganda work, or an important manual labor project,—it is fitting that, when leaving, they be given compensation in the amount of the tax paid out for them by the Mission during their stay.

Should a missionary back on temporary leave occasionally spend a few days in a community other than that to which he has been assigned by the Provincial, he has his choice of saying Mass for the intention of the bursar or of paying his board and keeping the stipends for his mission. (General Customary 497). This latter will often be the preferable procedure as, on the books, missionaries are frequently charged for inordinately high expenses.

Bursars are urged to make their charges reasonable; some give the impression of having extra charges for the very vegetables from their garden—which, after all, cost them nothing. It is enough for them to concern themselves with their real expenditures; missionaries will respect them for not being too grasping and it will be a nice way for bursars to do something for the missions.

On the other hand, in the real Procures of the Congregation, where the continual coming and going of confreres causes heavy expenses, confreres will follow closely the rules in effect in each of these houses regarding charges for board.

This arrangement seems as though it should satisfy everyone. It should be acceptable to the Missions which must pay the personal tax, since missionaries away on temporary leave will say enough Masses outside Community to cover the tax. And it should satisfy the Provinces inasmuch as they will receive a portion of the tax

MINUTES OF FIRST MEETING OF THE BOARD OF DIRECTORS OF THE CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY

The first meeting of the Board of Directors of THE CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY was held in the City of Riverside, California, on the 31st day of December, 1946, the following Directors being present: James A. Hyland, Paul J. Lippert, Maxim T. Therou, John T. Donohue, Charles F. Trotter.

Upon motion duly made, seconded and unanimously carried, the following officers were declared duly elected:

President: George J. Collins,
Vice-President: James A. Hyland
Secretary-Treasurer: Paul J. Lippert

The code of By-Laws was then presented to the meeting for consideration and upon motion duly made, seconded and unanimously carried, the said code of By-Laws was adopted as the By-Laws of this corporation.

There being no further business to come before the meeting, the same was declared adjourned.

Paul J. Lippert,
Secretary

ATTEST:
George J. Collins
President.

BY-LAWS of

The Congregation of the Holy Ghost
and of the Immaculate Heart of Mary

ARTICLE I MEMBERSHIP

Section 1. **Eligibility.** Membership in the corporation shall be limited to not less than five nor more than ten priests who are members in good

for returned missionaries more than sufficient to pay the upkeep of those who cannot say Mass or do any work.

(Signed) Jean Letourneur,
General Procurator.

Approved by the General Council
October 12, 1946.

Countersigned by:

✕Louis Le Hunsec, Superior General.
Paris, November 30, 1946.

standing, in the United States of America, of the ecclesiastical Society established under the Canon Law of the Roman Catholic Church under the name of The Congregation of the Holy Ghost and of the Immaculate Heart of Mary, and who are appointed as members of the corporation by the Superior of said Society in the United States of America. Rights of membership in the ecclesiastical Society above named are separate from and not in any way connected with the rights of membership in this corporation, and the fact that one is a member of the aforesaid Society does not, per se, give him any right or rights of membership in this corporation.

Section 2. Termination of Membership. Any member of this corporation who shall withdraw or resign as a member or who may be relieved by the Superior of his duties as a member, or who may be expelled or otherwise relieved from his obligation to the Society, shall immediately, without any action on his part or on the part of the corporation or its officers, forfeit all rights of membership in the corporation.

ARTICLE II MEETINGS

Section 1. Annual Meeting. The annual meeting of the members of the corporation shall be held on the last Thursday of the month of May in each year at such time and place within or without the State of California as shall be named by the President of the corporation.

Section 2. Special Meetings. Special meetings of the members of the corporation shall be called by the Secretary whenever ordered by the President and shall be held at such place within or without the State of California as the President may designate.

Section 3. Notice of Meetings. Notice of the time and place of the annual and of each special meeting shall be given to each member of the corporation by written or printed notice delivered to such member in person or sent by prepaid registered mail addressed to such member at his post office address as it appears on the records of the corporation. Such notice shall state the time and place of meeting and shall be delivered or deposited in the mail as aforesaid at

least five days prior to the date of the meeting, unless such notice shall have been given in person.

Section 4. No notice of the time, place or purpose of any regular or special meeting shall be required if every member entitled to vote is present or if such members entitled to vote as are not present waive such notice in writing. Any meeting may be adjourned from time to time and no notice need be given of any adjourned meeting if the adjournment be to a certain time and place. Only such business shall be transacted at an adjourned meeting as might have been transacted at the original meeting, unless new notice in accordance with these By-Laws is given.

ARTICLE III

BOARD OF DIRECTORS

Section 1. Appointment. The Board of Directors shall be composed of not less than five members of the corporation who shall be members of the Society and who shall be elected by the members annually.

Section 2. Vacancies. Vacancies occurring in the Board of Directors shall be filled by appointment by the remaining Directors and any Director so appointed shall hold office for the unexpired term and/or until a successor is elected or qualified. Any Director who shall cease to belong to the Society either by leaving said Society or by being dismissed therefrom, or who shall permanently be removed from the United States and the American province of said Society, shall forfeit his office.

Section 3. Powers and Duties. The Board of Directors shall have the power generally to conduct the business and manage the property of the corporation in accordance with the laws of the State of California and these By-Laws. The affirmative vote of a majority of the Board of Directors shall be sufficient approval of any action of said Board taken at any meeting thereof. In the event that the vote upon any matter before a meeting of the Board of Directors is equally divided, the President shall have the right to cast a second and deciding vote. The Board of Directors shall have full authority to exercise all the powers of the corporation and shall have like authority in employing and removing such persons and agents as it may deem necessary and in determining and fixing their compensation. The Board of Directors may from time to time and as they

may deem necessary or advisable delegate authority as they may deem necessary to any one or more members of the Board acting as a committee in order that business may be transacted with promptness and dispatch. The President shall ex officio be a member of all standing committees.

Section 4. Meetings. Regular meetings of the Board of Directors shall be held as soon as conveniently may be after the first meeting of the incorporators and at such other times as the Board shall by rule provide. The Directors may hold such meetings whenever called together by the President. All meetings shall be held in such place within or without the State of California as the President may determine.

Section 5. Notice of Meetings. No notice need be given of regular meetings of the Board of Directors. Reasonable notice of the time and place of every special meeting of the Board of Directors shall be given by the President or upon his order by the Secretary either personally or by telephone or by prepaid registered mail sent addressed in each case to each director at his last known place of residence not less than five days prior to said special meeting. Any director may waive notice of any meeting and the presence of a director at any meeting shall be considered as such waiver.

Section 6. Quorum. The attendance of a majority of the Directors in office, either in person or by proxy, shall be necessary and sufficient to constitute a quorum at any meeting of the Board for the transaction of business, but less than a quorum may adjourn a meeting from time to time. Any director may vote by proxy in writing upon any matter coming before a meeting of the Board of Directors.

ARTICLE IV

OFFICERS

Section 1. Enumeration of Officers. The officers of the corporation shall be a President, a Vice-President, a Treasurer and a Secretary who shall be members of the corporation. The officers of the corporation shall be elected by the Board of Directors. The offices of Secretary and Treasurer may be filled by one person.

Section 2. Vacancies. Vacancies in any of the said offices may be filled for the unexpired term by appoint-

ment by the President, and such appointed officer shall serve until the next annual meeting and until his successor has been elected and qualified.

ARTICLE V

POWERS AND DUTIES OF OFFICERS

Section 1. President. The President shall have the general management and direction of the property and business of the corporation. He shall preside at all meetings of the corporation and Board of Directors. With the Secretary, he shall execute, in behalf of the corporation, when authorized by the Board of Directors, all deeds, mortgages, leases and conveyances, transfers and contracts of the corporation.

Section 2. Vice-President. The Vice-President, in the absence or disability of the President, shall exercise all the duties and functions of the President, and shall perform such other duties as may be assigned him by the President.

Section 3. Treasurer. The Treasurer shall collect and receive all moneys that may be due the corporation and shall have the custody of all the funds and securities of the corporation. He shall sign all checks, promissory notes and bills of exchange of the corporation. He shall keep books of account in which shall be entered the receipts and disbursements and all financial transactions of the corporation. He shall make reports of the financial condition of the corporation at the annual meetings. He shall perform such other duties as are incident to this office or as may be prescribed by law.

Section 4. Secretary. The Secretary shall, except as otherwise provided in these By-Laws, attend to the giving of all notices of meetings to the members and to the Directors. He shall attend such meetings and shall act as clerk of the same and shall keep the minutes of the proceedings thereof. He shall be the custodian of the seal of the corporation and shall affix the same to all instruments requiring a seal after the same shall be executed as required by these By-Laws. He may be empowered by the Board of Directors to sign or countersign checks of the corporation.

ARTICLE VI

CORPORATE SEAL

The Corporate Seal of the corporation shall be circular in form and shall bear the name of the corporation and the place and date of incorporation.

ARTICLE VII
WAIVER OF NOTICE

Any member or director of the corporation may in writing waive any notice required to be given to him by these By-Laws. Notwithstanding any want of notice of the time and place and the business to come before any meeting the action taken at such meeting shall be legal if the same is assented to in writing by all entitled to vote with respect to said action or if at said meeting all entitled to vote are present in person or by proxy.

ARTICLE VIII
AMENDMENTS

These By-Laws may be added to, amended or repealed at any meeting of the Board of Directors by a majority vote, provided that written notice shall have been given to each director in person or by letter sent by registered mail to his place of residence at least five days prior to the meeting that it is proposed to add to, amend or repeal a provision of the By-Laws, as the case may be, and provided further that such notice shall state the substance of the proposed addition or amendment or of the provision which it is proposed to repeal.

ARTICLE IX
NOMENCLATURE

It is hereby provided that wherever the word "Corporation" is used in these By-Laws, it shall refer to "The Congregation of the Holy Ghost and of the Immaculate Heart of Mary," incorporated under the laws of the State of California, and wherever the word "Society" is used in these By-Laws, it shall refer to the "ecclesiastical Society."

The foregoing were duly approved and adopted as By-Laws of the corporation at the meeting of the Board of Directors held on the 31st day of December, A.D., 1946, by the vote of the majority of the members of said Board.

George J. Collins, Pres.
James A. Hyland, Vice-Pres.
Paul J. Lippert, Sec'y-Treas.
Maxim J. Therou
John T. Donohue
Charles F. Trotter

* * * *

Resistance to tyrants is obedience to God.—Jefferson.

Father Thomas J. Park, C.S.Sp.

(1868-1946)

FATHER Thomas Park was one of the simplest and most childlike men one could ever meet, although his simplicity and childlikeness were of a class by themselves. At any and all times his active mind was engaged in thinking up plans for the betterment of the entire world and for any particular part of it and it mattered not to him that often times his plans did not work out as he thought they should. Some of his schemes were those that had been sold to him by some talker or by some honey-tongued self-seeker, for he was in many ways the most gullible of men, and at times, he was led into paths of action that were not always for the best interests of the charge he held.

There can be no doubt but that Father Park was a pious man, a good priest and a fervent religious. He kept his religious rule and attended his religious and priestly exercises with a regularity that was at all times extremely edifying. As for so many others his expression of his piety was done in his own particular way, so it is not to be wondered at that he took special means to spread his own favorite devotions, and it mattered not to him that others might not feel the impact of these devotions. But the devotions he fostered were always those which had the sanction and approbation of the Church.

There were as many facets to the character of Father Park as there are to a finely cut diamond. He could when he wanted be as humanly welcoming as a mayor's reception committee and on the other hand he could when he wanted be as distant and impersonal as a Western Union messenger boy. He could assume the grand manner when he thought the occasion warranted it and he could be as icily correct as tail coat and white tie. From whatever source his mannerisms stemmed, he nevertheless was at all times himself and his individualism was as basaltic as the ridges of a mountain. In him the dreamer and the worker met and commingled, with, perhaps, just a little more of the dreamer than the worker. Without any question of doubt in his long life of priestly zeal he accomplished many things, but he had far more expansive visions than those he brought to fruition. It may

be that Arthur O'Shaughnessy is right when he says that dreamers must ever live a little apart and certainly Father Park lived a little apart from the confreres, not in the physical manner of his life but in the inner recesses of his own private life.

It may well be that some of the explanation of Father Park's character might be found in the fact that his native town was Preston, Lancashire, England, the town which is reputed never to have given foothold to the Protestant Reformation. Perhaps the ruggedness of the battle against error and change came down to him from the forebears who held out so valiantly against the various onslaughts made on their faith. Mayhap the atmosphere of his native land so entered his blood that he never overcame it. It was on February 26, 1868, that he first saw the light of day in his native Preston. It was in the schools of that town, too, that he received his primary education, and upon his completion of the grammar grades, he entered Stonyhurst. For two years he pursued his studies there and then took up the study of philosophy at Chevilly with the intention of becoming a member of the Congregation. On October 28, 1891, he was ordained to the priesthood and on August 15, 1892, he made his religious profession at Grignon and consecrated himself to the apostolate.

He was assigned to the province of the United States and he began his work in this province as subdirector of scholastics in Pittsburgh, although he remained such only until 1893 when he was made assistant in St. Mary's, Detroit, and found ample scope for his energy and zeal. In 1896 he became assistant in Notre Dame, Chippewa Falls, Wisconsin, and in 1903 he was appointed pastor of that parish. In his latter days, Father Park looked back with a great deal of pleasure to the days he spent both as curate and pastor in the parish in Chippewa Falls. During his time there he saw the parish plant renovated and expanded, a new high school building erected and the work of the parish continued and kept robust. In the declining years of his life, Notre Dame gave place in his affections only to St. Joseph's House. In 1910 he was

transferred from the pastorate of Notre Dame to that of the Church of Our Lady of the Blessed Sacrament, a parish lately given to the Congregation's care in Philadelphia. The plans that Father Park had for the parish were great. He visualized a day nursery, a school, a shrine to Our Lady of the Blessed Sacrament and a constant progress in the work of the spread of the faith among the colored of the northern section of Philadelphia.

The work dearest, however, to the heart of Father Park came to him in 1920 when he was appointed Director of St. Joseph's House in Philadelphia. From the day of his first assignment to it until the day of his death he kept an abiding love for it and the homeless boys it sheltered. His predecessors in the office of Director of the House had done a commendable and beneficial work and had solidly laid the foundations. They had been animated by the thought that there should not be about the House any atmosphere of an institution and for that reason had been content to have it housed in a number of adjoining buildings which from the outside looked what they were, private homes. Father Park considered that the expanding influence of the House needed expanded facilities and he **therefore** set about the task of acquiring a new site and erecting a new plant which would be modern and up-to-date in every respect. The modern plant of St. Joseph's House is the result of his work and his planning. For twenty years he directed the institution and in that time his accomplishments are written in the history of the printing department he established, the high school he founded, the tailoring shop he inaugurated, the carpentering shop he organized, the shoe-repairing shop he began and the manifold plans he promoted to bring the institution to the benevolent attention of thousands of people. In 1938 the Golden Jubilee of the House was celebrated with a gathering of friends and former residents and gave evidence of the lasting influence which the House has and has had on the lives and characters of the young men fortunate enough to have been residents of it.

In 1940 the numerous calls made upon his time and energy began to take their toll of Father Park and he began to find the control of the institute more and more difficult. His Superiors thought it best to relieve

him of the burden, although he himself did not feel that it was too much for him. In that year he was appointed Spiritual Father to the scholastics of Ferndale and took up his residence there. As he did in all his charges, Father Park brought to the new task great plans for the spiritual and intellectual advancement of the young scholastics. For four years he remained in Ferndale, promoting devotion to the Little Flower, to St. Joseph and in every way urging the scholastics on to more and more spirituality. But he was convinced that he was capable of far more work and he refused to recognize the limitations placed upon him by advancing age. In 1941 he celebrated the golden jubilee of his ordination, but there was no indication that he bowed to the inevitability of lengthened years. His heart and mind, however, were in St. Joseph's House and he longed to go back there. He deeply but religiously resented his being changed from it and he saw no reason for the change and made known his mind on the matter. His Superiors sent him to Cornwells where he would be near the land of his heart's desire. In June of this year he went to live at St. Joseph's House, but his days were numbered. On November 16, 1946, he died in St. Mary's Hospital, Philadelphia. His funeral was held from the Church of Our Lady of the Blessed Sacrament with Father Provincial singing the Mass and Father Valentine J. Fandray, speaking the last words over him. Father Park's body was laid to rest in the community cemetery in Cornwells where he sleeps in the peace his long life deserves for him. R.I.P.

PRAYER

To thee, O Lord, I turn my face, to thee I direct my eyes.—(Tob. 3, 14).

Prayer is good with fasting and alms, more than to lay up treasures of gold. (Tob. 12, 8).

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. (Tob. 12,12).

Ask, and it shall be given you; seek and you shall find; knock, and it shall be opened to you. (Matt. 7,7).

New York to Moshi, 1946

WE HAD good flying weather after leaving La Guardia Field. Little can be seen from the big planes especially when one is sitting on the middle aisle above the wing. We arrived in Trinidad about 10 o'clock and left shortly before midnight for Natal. Some of us caught some sleep during the night but many found it trying. Before Natal we had half an hour of rough flying due to the hot air rising from the coast. Natal is about 15 miles from the airport. We were put in former officers' barracks on the field. I found it quite comfortable but many of the passengers, representing the worst elements of South Africa, made it difficult for the crew of the plane. The immense airfield is now very quiet, the Americans having withdrawn. It looks depressing and brutal.

We left the following morning for Ascension Island, where we arrived about 4 o'clock, losing time constantly while going east. The Island is a bare extinct volcano, with a small town on the other side from where the airport is cut into the mountain. On the airfield are about 60 American soldiers. The medical officer, a Catholic from Boston, was begging to have Mass said, but we had no kit, and would hardly have had time. Their lives are difficult on this hot and desolate island. (Missionaries know this. Ed.). They see the same movies over and over again. Most were young men, new in the army. At least we could hear some confessions.

We left before sunset, and after another night of flying with little or no sleep for most, arrived in Leopoldville the next morning. The town is a few hundred miles inland, on the left bank of the Congo, opposite Brazzaville, where our Fathers are stationed, and where, as I was told, there is a statue of Bishop Augouard, one of the great pioneers of our order, of whom we know so little in the States. (Some know him well. Ed.) After long and annoying formalities, we left for the hotel in town. The town is well laid out, with many trees and flowers, but apparently not too healthy. There are many swamps around, and the river is very wide, just below Stanley Pool. We saw the Fathers, Belgian Scheut Fathers,

who thought it would be better if we stayed at the rectory, in view of a regulation by the Apostolic Delegate, that all priests passing through should stay there. They had about a thousand Fathers passing through during the year, for and from the immense territory of the Belgian Congo. The Fathers were very kind and generous. We had the first taste of Catholic African hospitality.

We left the following morning. The flight to Johannesburg, about nine hours, was a little rough, due again to the hot air rising from the bare country of Angola and the Kalahari desert of Bechuanaland. We arrived in the afternoon and after about two hours of waiting and formalities we went by car to the city, about 12 miles away. This ride gave to the other two Fathers a foretaste of the excessive ugliness of Johannesburg, since we were passing constantly through mine dumps and slums (of Africans and poor whites), of which the richest city in the world has quite a few, to understate the case. We could not stay at the cathedral, where four priests were already visiting, and we were taken to the Good Shepherd Sisters, a few miles from the center of the city, in the suburbs of the rich. I hope it did not impress the other Fathers too unfavorably with South Africa, and Johannesburg, in particular, since the supremacy of of the white master race is built on the most shameless slavery of six million Africans. (Father Morgenroth, the writer of this, lived and worked in Johannesburg as a layman, before he became a Catholic. Ed.) They did get some idea of conditions, and from a visit to Alexandra Township, a native settlement outside the city. The violent language of the Prophets or of Leon Bloy would still be too mild to speak of this location. It is the logical result of a civilization built on stupidity, greed, pride, untempered by any true values.

Two attempts to leave South Africa failed, due to sickness of a pilot and bad weather. We finally left on a chartered plane returning to England, built for five passengers, with one other passenger besides us. The first day we did not go further than Salisbury, Southern Rhodesia, due to bad weather ahead. We slept in a hotel, but were able to say midnight Mass in two Dominican convents. The English Jesuits there again took wonderful care of us. Southern Rhodesia, too, is cursed by white supremacy in-

terests, blinding, as in South Africa, the master race to justice and charity. It requires heroic sanctity to see the truth and act accordingly, when one's temporal interests are bound up with existing conditions. It is a real tragedy if people have a vested interest in injustice, murder and robbery. It should make life very uncomfortable for Catholics aware of the implications of the Incarnation. I hope criticism of these things will not be the monopoly of Communists, who are living on our sins.

The next day the weather was bad, and we had to wait until two o'clock before we could take off. We flew to Ndola, Northern Rhodesia, a real African town, with about 800 Europeans, who pass their time sleeping, working, and drinking. It is quite tropical there, and during the wet season now very green and unhealthy. We were able to say Mass the next morning in the small church, in charge of Italian Franciscans. The Prefect Apostolic there received us well. It seems that Ordinaries in the missions put their hands to anything. (In the U. S. also! Ed.) He was helping us in the morning at 5 o'clock in getting ready for Mass, lighting the candles, etc. It was Christmas day, and people were still celebrating shortly before we rose for Mass.

Due to bad weather in the morning, we left only about 10 o'clock the next morning, and after stopping for lunch in Kasama, Northern Rhodesia, we had to stop over again in Tabora, Tanganyika. The Bishop came to the hotel to take us to the mission, in charge of the White Fathers. Again we found a very generous reception. The Bishop, a French Canadian, was born in Chicago. The Fathers were Irish, English, Dutch, Swiss. The country there is flat and hot. There are all sorts of unpleasant beasts, such as lions and buffalo.

The next morning we went on the last hop, 2½ hours, to Moshi. This was by far the most enjoyable part of the journey. We flew over high mountains, and began to see Kibo when about 150 miles away. The view of Kibo, Meru and Mawenzi, when close, is magnificent.

We landed safely in Moshi, December 27, where Father Costelloe was waiting at the airport. He took us to the police for immigration formalities. There was no difficulty. Then he took us to the mission in Moshi, where some of the Fathers greeted

us. Then we went right on to Kibosho, to see the Bishop.

I do not have to describe the country. There are men in the States now better qualified to do so. But even Belloc would not be able to give an idea of the grandeur and beauty of the country around the mountain, and of the missions of Kibosho and Kilema.

The Bishop and the Fathers, among them Father Garstkiewicz, received us well. It seems that any new face, however ugly, is a pleasant interlude in the missions.

The next day we drove to Kilema-Chini. Two of us are staying at the Minor Seminary, Father Bernacki at Kilema, until further notice. I do not know when we will get our appointments. It may not be before retreat next month.

It would be too early to make any observations. The two things which so far struck me most are the marvellous hospitality of all Fathers and Sisters we met so far in Africa, and the beauty of the country around the mountain, and the tremendous work that must have gone into building up these great missions.—A.M.

* * *

AN ACT OF ABANDONMENT TO GOD

My sweet Jesus, Thou knowest well that I am nothing, am capable of nothing, am worth nothing. Behold me as I am!

In Thy great mercy, take me, if it be agreeable to Thee. I abandon, I deliver myself into Thy hands; I desire naught besides.

Will for me and in me! Lord Jesus, act in me! Turn me this way or that way, according to Thy own good pleasure!

If, sometimes, I resist Thee, pay no attention, my good Master. It is not I who wish to withstand Thy love, but this wretched wicked flesh of mine.

I renounce it, and will to renounce it for ever and ever!

Be Thou blest! Well beloved of my soul, because in Thy unfathomable charity, it is Thy wish to receive and take me, a vile and despicable man.

But since Thou favorest me with this grace, I intend, henceforth, to live and move only in Thee and for Thee, my Master, my King, and my Life!—Venerable Libermann, C.S.Sp.

Ourselves, Incorporated

Our Levites

CORNWELLS—Christmas in Cornwells was peaceful because the noise makers were indulging their talents elsewhere. Too much peace, however, is not good for the nerves, so in accordance with plan, the scholastics returned on January 3 and 4. Bodily, that is; their minds took a few extra days at home. Some poet would do well to write an ode on the mighty courage of junior scholastics returning from home after the holidays to the prospect of January examinations.

During the holidays Brother Gottfried was taken to St. Agnes Hospital to attempt a convalescence from a persistent weakness and some rheumatism. We are happy to report that he is again with us, improved somewhat. Brother celebrated his 82nd year during this month.

On January 5, Father Mangan bid his adieu to the community. On January 10, he embarked for Tanga, East Africa. Part of his stay in the United States was spent on our faculty teaching the elements of English and Latin grammar, an endeavor fully the dimensions of anyone's missionary zeal. Cornwells thanks him for his help and will pray for his success.

Mr. Raymond Schenkel, C.S.Sp., of Ferndale, joined our teaching staff temporarily. He is recuperating from an illness and expects to continue in Ferndale next year.

Our gym is vibrating to the basketball during every recreation. Two leagues, junior and senior, have been formed, each being composed of five teams. The teams bear the names of well-known collegiate teams. An elaborate schedule is in effect. The varsity has lost not a game yet, one of its notable victories being that over the Lambertville Elks, the home-team of Coach Father Sheridan.

The scoop of the month is, of course, the arrival in our midst of sixteen fathers and three brothers, formerly of Benue and Onitsha, Southern Nigeria, all members of the German province.

(Seven years ago these confreres together with some 1,500 other German and Italian Nationals were transported from West Africa by His Majesty's Government to Up-Park In-

ternment Camp, Kingston, Jamaica, B.W.I., December 3, 1940, after having been in protective custody in Port Harcourt, etc., since June 13, 1940.

On January 11, 1947, they were finally released unconditionally after long, tedious, technical, difficult and complicated negotiations between our Department of State, the British Embassy, the Colonial Office, the Holy See, Cardinal Griffin, Bishop Emmet, S.J., (of Jamaica) and the provincial of the Province of the United States.

Ten fathers still remain interned in Jamaica up to this writing. They will leave for England Feb. 8 on the British troopship Carthage for eventual retransfer to Germany.

Fathers Provincial and Joseph B. Hackett accompanied them by rail direct to Cornwells on the "Florida Special" from Miami, Florida, where they arrived January 15, by PAA plane "The Defender." Father Eugene L. Lavery, captain. Chaplain at Pratt General Hospital, Coral Gables, Florida, was also on hand at the Miami airport to greet them. Ed.)

In the name of the province, the Cornwells Community is very happy to welcome these nineteen confreres.

RIDGEFIELD—The few days remaining after the Christmas retreat were spent in cleaning and decorating the house. Then came the event long anticipated, Midnight Mass in the Novitiate. Everything tended to make the ceremonies impressive. The singing made one think of the angels singing on the first Christmas morn.

The novices went to Ferndale during the vacation, an event in their lives. We wish to express our appreciation for the fine entertainment we received. It is undeniable that the spirit in Ferndale cannot be beaten; but to say that Ferndale is more beautiful than Ridgefield is fallacious.

Sledding and ice-skating were the favorite pastimes during the vacation. Ice-skating held the spotlight during the first days, but had to surrender it to sledding when old man winter gave the new year a birthday gift of a white mantle of snow.

The community was gladdened by the return of Brother Cantius from the hospital after a long absence of four months. He manages the crutches well, but claims that he will do wonders when he gets his artificial leg.

The weatherman would have a tough time if he had to predict the weather according to the sky over Ridgefield. Looking out from one side of the house it may look like a spring day, but on the other side it would probably look like snow. The other day during "Tu autem" somebody made the remark that it looked like snow; somebody else on the other side exclaimed, "Hey, isn't that a gemmule on that tree?"

FERNDALE — With examinations only two weeks in the offing our holiday spirits have been somewhat chilled by the thoughts of approaching disaster. Now that every room in the house boasts a new calendar, however, we like to feel that the back of the current school year is broken and short is the time before June rolls around, bringing with it achievement in one form or another to all of us.

On December 21 we enjoyed a dogmatic disputation in the assembly hall. One of the Fourth Year theologians did a masterful job in defending the thesis that Christ's death on the cross was not a strict command. Despite divergent opinions in regard to the thesis itself, we all left the hall with very precise notions and a keen realization of the problem. Those members of the Fourth Year who had been out on ministry the first Sunday of December followed a retreat rule for the rest of the day. This counted as their quarterly day of recollection prescribed by our Rule.

Christmas vacation began after the last afternoon class on December 23. The following day was spent in cleaning and decorating the house in traditional Ferndale fashion and the Nativity was ushered in by the chanting of Matins at 3:30 P.M. Carols were sung through the corridors to call us to the chapel for meditation at the crib. Midnight Mass, celebrated by Father Lechner, was followed by Lauds and, after a lunch, we retired in the early hours of the morning.

During the vacation we enjoyed a novel evening, technically termed "monster stamp nite," by its promo-

ters. Not only did we succeed in sorting all the stamps on hand but we were entertained for an hour or so with a "radio program," originating in the hallway leading from the recreation room to the porch and broadcasted over the public address system.

An old and much missed custom was revived when the novices journeyed down from Ridgfield to spend December 30 with us. Movies were shown during the afternoon and a lunch was served before they left. We sincerely hope they may be able to repeat their visit before coming over to stay in August. From past experience we all know the tonic effects of an occasional trip to Ferndale during the novitiate year.

Regular classes were resumed on January 2, and no time was lost in renewing our acquaintance with dogmatic theses, proofs from reason, and term paper techniques. Our first recollection day of the new year was held on Jan. 5, the vigil of the Epiphany. Solemn Compline was chanted at 8:30 that evening.

On January 9 the diocesan priests gathered here for their monthly day of recollection. Father Edward Lodge Curran gave the conferences which the Fourth Year Theologians were privileged to attend. Father Curran spoke to the assembled Community at 4:00 P.M., and, despite his rather spirited delivery, convinced most of those present of the prevalence of shallow thinking in the world today. His talk exemplified the statement of the classic orator: *Si vis me flere, dolendum est primum ipsi tibi*.

In addition to those already mentioned, our visitors this past month have been Fathers Fitzgerald, Kirby, Leonard, Eugene Moroney, McHugh, James O'Reilly, Petersen, and Diamond. Father Kirkbride recently assumed his duties as director of the Ferndale Retreat League. We wish him every success in his work.

Duquesne

NO bad news this month, thank God. All Fathers feel fit, interested in their work and contented. At this writing, examinations occupy the major part of their time and thinking.

Father Kirkbride has left us to return to Ferndale as Director of the

Retreat League he founded there in 1935. He took with him our warmest wishes and prayers for success.

Several administrative appointments made last week just about complete our official family organization. Father Lauritis assumed the post of director of University public relations and executive secretary of the alumni federation; Father Holt took over the office of director of student welfare; Father Federici added the portfolio of faculty moderator of athletics; Mr. John Davis, associated with Duquesne athletics for the past twenty years, is the new Director of athletics and Kassian Kovalchek the new football coach.

Our basketball team continues to have the angels with it, much to the universal joy out here. All our future opponents have already tasted defeat and the chant "On to Madison Square Garden, N. Y.," increases in volume with each new victory. The fact that the team won its first eleven games on eleven different floors has the experts digging into the record books.

No doubt you've heard the notoriety surrounding our cancelled games with Tennessee and Miami. We've nothing sensational to report at this end beyond the fact that we decided to stand on principle at the expense of two fat box-office checks.

We haven't closed our 1947 football schedule to date, although you may have read of our booking the University of San Francisco on the coast for October 5. By the time you read this, you may already know that we will also play Geneva, Western Reserve, Detroit, Mississippi State, N. Carolina State, and possibly Vanderbilt and two other opponents.

Rome

During the Octave of the Immaculate Conception, the first disputation of the academic year was held at the Gregorian University. A young Salesian of the fourth year (my class) defended the Thesis "The Assumption of our Blessed Mother into Heaven is formally contained in Revelation, and therefore proximately definable," amid a setting of unwonted publicity and ceremony. An elaborate program had been arranged. The Polyphony choir of the University gave a stirr-

ing rendition of an ancient chant in honor of our mothers to commence the exercises, and aptly closed with a hymn in honor of our Blessed Lady; there was a violin solo between the arguments of the two objectors, the piano accompaniment of which was rendered by Father Deiss, C.S.Sp., an Alsatian scholastic of the French Province (a remarkable musician he is). It was a public disputation because the question is now being discussed throughout the Catholic world. Invitations had been sent to all the Universities in the city: the Angelicum, the Lateran, and the Propaganda. The Dominicans present were there, in my opinion, not to defend the great Garrigou-Lagrange, who was one of the objectors, but to sabotage the place. We mentioned this to one of them, and he enjoyed the joke. In all there were nine Cardinals present, together with over thirty bishops. It was the greatest gathering of clerics of all ranks and families that I have ever seen. There must have been well over four thousand seated and standing in the hall itself and the gallery which surrounds it.

The young defendant carried himself well. His Latin was very fluent, and his enunciation clear. There was no difficulty in hearing him because there were loud speakers all over the vast hall. The exposition of the thesis, although it contained nothing essentially new was coherent and logical. His refutation of the objections was apt and satisfying.

Father Garrigou-Lagrange, O.P., was the center of attraction, for it is well known here in Rome that he can pick the flaw in any argument no matter how involved, and is always a formidable opponent. His objection on this occasion was very much to the core of the problem. He presented it with spirit and assurance. Everyone admired the skill with which the defendant parried and solved the problem. The other objector, a professor from the Lateran University also bore himself well.

The question of the definition of the Assumption as a dogma of Faith, according to Father Larnicol, C.S.Sp., is in its last stage. Perhaps we will be given a decision on the matter, even in our life time. Much work has been done in uncovering the sources in Tradition, particularly in the writings of the Fathers, during the past fifty years. Since the definition of the Immaculate Conception as a dog-

ma of faith, this question has been agitated in the schools. It seems that the opinion of the Bishops of the world has been, or will be asked in the near future. This is indeed the last step before the authoritative declaration of the Successor of Saint Peter. Some think that it flows immediately from the dogma of the Immaculate Conception. There are not lacking some authors who use the text of Genesis to prove the matter; others who invoke the Apocalypse. At all events the question is one of vital interest to us, the clients of Mary. To a theologian it is also of great interest, in that we can trace the process of a definition of a dogma, in our own lifetime.

The Feast of the Immaculate Conception is the patronal Feast Day of the French Seminary. We celebrated it with fitting solemnity. At 9:00 we had a solemn Pontifical High Mass, the first celebrated by Archbishop Gillet, O.P., the former Superior General of the Dominicans. In the afternoon we had an entertainment in honor of our Blessed Lady, which took the form of a mystery play of the Middle Ages, depicting the miraculous intercession of our Lady in favor of Saint Basil, against the machinations of the Emperor Julian. It was a simple, and even naive play, but appreciated by all. All the features of a typical Mydance over the dead body of the Emperor. Representatives of the French elements in Rome were present, including French Jesuits from the Vatican. In the main corridor of the second floor there was an exhibition of books and pictures, depicting the devotion of France to our Blessed Lady, under the title: "Come and See how our Blessed Mother is Honored in France."

—Father Leonard A. Bushinski,
C.S.Sp.

Paris

LIKE the other members of the Congregation here at the Mother House, I played no great role in ushering out the Old Year in Paris and ushering in the New; but the New Year is undoubtedly here anyway and France is all the more close to what the Communist newspaper "L'Humanite," "Mouthpiece of the French Renaissance," calls the French

Renaissance. Various agencies for the resurrection of France place emphasis on different ideals. The Catholic press urges "le grand retour des ames a Dieu par Marie et par le pretre." More common is the urge to effect the grand return of the franc, which is still falling in value. M. Leon Blum, the Premier, who will soon bow out of office so that a redder, more representative government may bow in, has just ordered a general 5 per cent. price cut. Till now, not many shopkeepers have paid much attention to it; they are unconcernedly waiting to see what will happen to them for refusing to comply. One of the street-vendor's who sells roasted chestnuts (ten francs for a bag about the size of a small bag of American peanuts) did cut his price, and when a reporter hurried to interview him and asked him whether business was suffering much as a result of the cut, the chestnut vendor said: "No, I put three chestnuts less in every bag."

Street-vendors, by the way (-side), contribute much to the Parisian local color. Especially picturesque (and puzzling) are the glass sellers: men who carry panes of glass on their backs, supported by a ladder-like contraption. At first I thought that perhaps they were perambulating firemen, but discovered the truth when I listened to them and found that they were not shouting "Fire!" but "Glass!"

In the morning on Sundays, which is market time, the market places (retail) are crowded with vendors who drag thither whatever they lay their hands on and think they can sell. In the market proper are improvised stalls where conventional articles like goose, potatoes, and Brussels' sprouts are sold. But on the pavements round and about are spread wares of a more unusual sort, as diversified as the complete stock in an average department store, only not so new. If one be in a purchasing mood when one walks through that arrangement, one may find oneself carrying home a leg of lamb, a kilo of potatoes, a pair of used shoe-strings, a secondhand bird cage, a broken picture frame, a fish, and, appropriately, a bag of chestnuts. He will have to make another trip to pick up the priceless, seatless Louis XIV chair.

French winter weather in this section is somewhat mild, although it rains almost daily. The moisture is

of course unhealthy, but when a cold dry spell comes, as one came right before Christmas, the poorer Parisians are really miserable, helpless, because of the lack of fuel; and they die. Even the wealthy are unable to heat more than a few rooms in their homes. The churches are glacial, though most pastors did manage to heat them for the midnight Mass on Christmas, perhaps as a welcome-back gesture to the Christmas Catholics. It is said, however, that spring comes early to Paris, and if what the song writers say about it is true, that should be something to see.—Father Robert L. Heim, C.S.Sp.

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Ticker Talk

FATHER Garesché, S.J., Director of the Medical Mission Board, was glad that Father Collins visited the medical missions in Africa. A special article for the Medical Mission News may be in the offing. . . Father Watkins has left Addis Ababa for the States, but with several stop-overs he may not be here before May. . . Duquesne is opening a graduate department of Social Studies. Father Francis R. Duffy has been named head of the new Department. . . Around Christmas time Father McNulty helped out with the entertaining of some German children. To one party 2,000 were invited but about 3,500 showed up. At another party of 4,000 children 250 gallons of ice cream and 20,000 candy bars were consumed. . . Father Marx spent some time at the Blain Clinic, Detroit, where he went for an operation. He recovered rapidly and is doing well again. . . Father Rossenbach has benefited too by his stay in the hospital. . . Disregarding the "don't-fence-me-in" philosophy Father Brooks is wire-fencing the property at St. Monica's, New Orleans. . . As a representative of the Catholics on the Detroit mayor's interracial committee Father McGinn has given a good account of himself. . . The Missionary Cooperative Plan has been introduced in the Archdiocese of New York. Five New York parishes have been assigned to our Mission Procurator for collections. The Columban Fathers get St. Mark's this year—for the collection, of course. . . Father Thiefels is giving the annual retreats in Puerto Rico. . . Two items of particular interest just in from

Puerto Rico: An immense meteor that fell in the ocean near San Juan caused some local excitement. It passed too fast for Father Thieffels to get a picture but he managed to photograph the long white streak it chalked in the sky. The other phenomenon was Father Eberhardt's raffle of a \$12,000 house which was a tremendous success, but no one won the house. "It's an odd fact," writes Father Eberhardt, "that no one won. It simply means that no one who bought a ticket held the winning number." This strange situation is explained thus by Father Eberhardt: "The raffle was run off with the Extraordinary Lottery of Puerto Rico. The winning number was a very high one and it simply happened that in our raffle we didn't get around to selling the real high numbers." No wonder a poet said: "Under the bludgeonings of chance My head is bloody, but unbowed." . . . With the addition to the rectory at Jayuya Father Ford is enjoying more room. . . The Christmas collection at Arecibo was twice that of former years. . . Father Hanichek has acquired some additional property for St. Cyprian's, Helena, Ark. . . The financial situation at St. Catherine's, Little Compton, does not permit a janitor, so Father Mullen is kept busy on Sundays between Masses. . . Father Connors is an uncle for the 22nd time. (Never heard it reported that way before). . . "We have special good relations, I mean the Dominicans from Holland, with your Fathers here, (Puerto Rico) who are doing splendid work, for the salvation of souls."—Father Hyacinth Oorsprong, O.P. An unsolicited testimonial. . . A congregation of non-Catholics (12 of them) attended Father Bradley's mid-night Mass at Salisbury, N.C. . . Father Bradley (Tulsa) finds the cooperative participation of the laity very helpful in making converts. . . Two local seminarians are to be ordained in Arecibo this summer. . . Father Smith (Ridgefield) reports many applications for the brotherhood. . . At the new parish in Hartsville, S.C., Father A. J. Hackett will soon begin building operations. . . Father Joseph B. Hackett (Arlington, Va.) is in the midst of a building program. . . The big quake in Japan got Father Burns out of bed at 4:30 a.m. Evidently it was a shake-up great enough to scare even the Americans. . . From Geiger Field, Washington, Father Kilbride reports a very pleasant winter and an increase in the number of men at the camp. The

number is now 6,000. . . The Sisters of the Holy Family are now teaching at Marksville, La. . . The confirmation class at Barceloneta, P.R., numbered 1,076. . . The Provincial of the German Province acknowledges with thanks the CARE food packages sent him by the Mission Procurator. One of our German Fathers is still a prisoner of the Russians. . . The Mistletoe Monopoly of Muskogee is operated by Father Montambeau. The past season has been most successful. Prior to Christmas about 1,200 lbs. of the romantic parasite were shipped North to Catholic schools and colleges. Among them were some of our best known and most exclusive colleges for women. The object of this unique enterprise is to raise funds. It is a plan that has proved itself most profitable but requires a high degree of delicate skill to make it workable. Without doubt Father Montambeau has the required skill.

The A No. 1 Nurse

THE art and profession of nursing is indeed singular. A chemist walks into his laboratory, performs experiments, records data. A pilot pushes buttons, pulls the stick, and his plane is off. The dressmaker studies a pattern, cuts material, sews, and produces a new evening gown. The chemist, pilot and dressmaker are professional men and women in their own field and far be it from us to belittle them in any way whatsoever. But there is an outstanding difference between them and their profession and the nurse and her profession. The work and functions of the chemist, pilot, and dressmaker center around nothing but inanimate objects of the universe. How different from the functions performed by the nurse. Her work centers around one of the chief living creatures of God—man. Her duties are not expended on lifeless objects. It is her privilege to serve the entire human personality as it comes from the Hand of God. In particular, it is her duty to seek constantly, vigilantly, to secure for her patients the comfort and good health they so eagerly desire. She is not dealing with equations or mathematical problems; with dash-boards or altitude indicators, sewing machines and thimbles; she is dealing with human beings: real living people like herself. People who would like to be up and about as she herself is; people

who are anxious to help themselves. Her labor calls for a deep insight into human nature. At a glance, her good sense of judgment must tell her just what her patient requires at any particular moment: a sympathetic word, a hypodermic needle, or a simple little tucking in of the sheet. We could go on and on enumerating essential characteristics and qualities required by the A No. 1 Nurse, however, we shall consider but one more.

We agree that the nurse must have at heart the general welfare of her patient. The A No. 1 Nurse knows that men are made "to the image and likeness of God," and that image and likeness is more in our souls than in our bodies. That means, for one thing, that all men are made to live forever, that we shall continue to live beyond the grave. Realizing, then, that her patient was created by God, not for this earth but for heaven, she will be most eager to attend to her patient's spiritual needs. She will find, if she hasn't already, that after the patient has received the consolations of his faith, he will possess a peace of conscience and ease of mind which will make him much more receptive to her ministrations and suggestions. We are happy to say that the nurses of Harlem Hospital have always had a wonderful reputation regarding this all important quality of the A No. 1 Nurse, caring for not only the mortal body of their patients, but also for their immortal souls. The assurance of a reward from God for your charitable deeds is found in Our Lord's words that, ". . . not even a cup of water given in My name will go unrewarded."

The Holy Ghost Fathers at St. Mark's unite in their congratulations and felicitations to all the Graduates of the Harlem Hospital School of Nursing, 1947. Our prayers go with you as you begin your career as a Graduate. Prayers that you may not be the ordinary good nurse but prayers that you may be nothing short of the best, an excellent, A No. 1 Nurse; that the final blessing in the closing words of this nurse's pray be yours: When we lay down our caps and cross the bar
Oh Lord, will you give us just one little star,
To wear in our crowns with our uniforms, new
In that city above, where the Head Nurse is You.

—Father Francis E. Stocker in
Harlem Hospital School of
Nursing Year Book 1947.

Vatican Felicitates

Holy Childhood

(Official)

SEGRETERIA DI STATO

di

SUA SANTITA

Vatican City, Dec. 9, 1946

Dear Father Ackerman:

It is my honored duty to acknowledge the receipt of the beautiful volume of the **ANNALS of the Holy Childhood** together with your extensive Report on the activities of that admirable organization which for the past six years you have so ably and successfully directed in the United States of America.

His Holiness Pope Pius XII, who was deeply interested in the contents of the Annals, bids me convey to you the expression of His paternal gratitude for the volume and also for the Report, both of which afforded Him very special consolation and genuine satisfaction.

The pages of the Annals, so profusely and touchingly illustrated, evidence the splendid organization and accomplishments of the Pontifical Association of the Holy Childhood, while the Reports reveals the generous zeal and enthusiasm of Directors and Associates for the noble cause of saving innumerable souls of the little ones through their support of the self-sacrificing missionaries.

His Holiness cordially felicitates you and your worthy cooperators, on the noteworthy expansion of the Holy Childhood, fruit of an untiring energy and enlightened effort to make the Association operative in every Diocese in your great and generous Nation.

From the depths of His paternal heart the Pontiff prays that this endeavor to which you so lovingly dedicate your priestly zeal, may continue to flourish and extend ever more widely its beneficent activity and, as assurance of bountiful abiding divine assistance, He most gladly imparts to you as National Director, to the Diocesan

Directors and to all, Cooperators, Benefactors and Associates of the Pontifical Association of the Holy Childhood in the United States of America, His special Apostolic Blessing.

Assuring you of my sincere regard and high esteem and with every good wish for the success of your devoted efforts in the cause of the salvation of souls, I remain,

Very devotedly yours in Christ,

(Signed) G. B. Montini

Very Rev. Richard H. Ackerman,
C. S. Sp.

Pontifical Association of the
Holy Childhood
949 Lincoln Ave., N.S.,
Pittsburgh, Pa.

* * *

ST. STANISLAUS CHURCH

Pittsburgh, Pa.

Saint Stanislaus is the oldest Polish church in Pittsburgh (1875). This parish at one time had 1,500 families and 800 children in school. Today it has 226 families and 88 children in school. The district is becoming industrial. It is a question how many homes will remain in this district, and whether the city will allow new homes to be erected in the vicinity of the church. The future will tell. In the meantime, we are living in the hope of a better future and keeping the different buildings, viz., church, rectory, school, convent and parish homes in good condition.

On December 5, 1941, Saint Stanislaus was awarded \$20,000 for the damage caused by the Pennsylvania Railroad and the Pittsburgh Banana Co. explosion of December 17, 1936. The defendants asked for a new trial. The motion was refused, but the church's award was cut down to \$14,749.09. The case was appealed to the State Supreme court and the verdict of the Common Pleas court was upheld. The parish received \$10,891.47 on April 29, 1943.

In 1942 fluorescent lights were installed in the church. In 1943 the church was painted and windows and stoves painted. In 1944 stokers were

installed, one for the rectory; the other for the church, school and convent. In October and November, 1945, the roofs of the school and convent were repaired and altered.

On October 25, 1945, the Holy Family Institute at Emsworth, whose co-founder was Father Cesar Tomaszewski, C.S.Sp., paid its debt of \$6,750.00 in full.

In March 1944, a mission was conducted by the Franciscan Fathers, Ben Avon, Pa. April 17, 1944, fifty-eight were confirmed by the Most Rev. Ralph L. Hayes, now bishop of Davenport.

On October 1, 1944, the Most Rev. Johannes Gunnarsson, Bishop of Iceland, said mass in Saint Stanislaus Church.

On August, 16, 1945, Father Peter Lipinski, former pastor, who died at Saint Francis Hospital, was buried from Saint Stanislaus Church.

On Sundays we have four masses: 7:30, 9:00, 10:30, and 12:00. At the 12:00 mass the church is three-fourths full. People come for this mass from other parishes. The Gospel is read, and prayers after mass are said in English. We also preach in English at the 9:00 Mass.

On Sunday afternoons we have baptisms at 1 o'clock and Vespers at 3 o'clock. Every Monday night we have novena devotions for the Poor Souls and on every Tuesday night the novena to Saint Anthony.

On November 3, 1946, we announced at the cemetery that all mounds and hedges are to be levelled, and that the "Flu" hollow will be filled in. We are hoping that the old-country people will cooperate with us in our efforts to have a clean cemetery.

Saint Stanislaus' football team, coached by Father Zydonowicz, won a football trophy this year (1946). The girls of the parish have bowling teams.

Father Joseph B. Zydanowicz, and Father John P. Janczuk, are working hand in hand for the good of the church, school and cemetery and they take good care of the spiritual and the material side of the parish.

—J. P. J.

QUARTERLY REPORT RELATIVE TO THE PERSONAL TAX

I. Changes which took place between..... and

Reason	Name	Date	Province of Origin	Last Appointment	Number Lost	Number Remaining
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Deaths

Departures

Arrivals

Total:

Personnel listed as of

Total:

Number to be subtracted:

Personnel as of

II. Summary.

Number of Personnel as of

Distribution by Province of Origin:

France	:
Ireland	:
Germany	:
Portugal	:
U. S. A.	:
Belgium	:
Holland	:
Poland	:
Canada	:
Switzerland	:

Total

Place

Date

Religious Superior

COMPARISON OF CHARGES

Country	Unit	Mass Stipend	Annual Tax	Qtrly Tax	Adm.	Pr. or Dist.	Quarterly Distribution	Pr. of Origin
Mother House; France:	franc (French)	50	4000	1000	250	250	500	500
French Colonies:	"	50	4000	1000	250	250	500	500
Pound Sterling Countries	shilling	5	400	100	25	25	50	50
Dollar Countries:	dollar	1	80	20	5	5	10	10
Belgium; Katanga:	franc (Belgian)	44	3520	880	220	220	440	440
Holland; Tefé:	florin	2,60	208	52	13	13	26	26
Escudo Countries; Angolas:	escudo	25	2000	500	125	125	250	250
Switzerland:	franc (Swiss)	4	320	80	20	20	40	40
Germany:	dollar	1	80	20	5	5	10	10
Rome; Poland; Haiti; Jurua:	dollar	1	80	20	10	10	—	10

Prevailing Exchange Rates as of December 4, 1945 for the average stipend were:

50 francs = 1 Dollar = 5 Shillings.

On the same basis:

4,000 French francs = 80 dollars = 20 pounds.

Procure of

Our Province

Volume 16

MARCH, 1947

Number 3

YAOUNDE WAR YEARS . . .

*No Americans . . . no English . . . no famine . . . no epidemics
. . . but plenty other troubles.*

THE MAN IN UNIFORM . . .

*The last of a series of interesting essays by the late Father
Michael A. Kelly, C.S.Sp., Ph.D.*

THE INTERNATIONAL SCENE . . .

*The General Bulletin's resume of the latest news from our
Provinces and Missions.*

AND

*Ourselves Incorporated (Africa—Mashati outrage; in Rome, strange
fireworks; an ominous overture from Paris; Hebrew grammars in
Fribourg; a glee club pops up in Ferndale; Duquesne handles the
basketball and academic casualties; Ridgefield—still one precious year;
New York, incessant planning there, too; from Washington, some side-
line "printables."), Ticker Talk and Bulletins.*



Fervor

Charity

Sacrifice

March, 1947

Vol. 16



No. 3

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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A copy of the
New Directory, 1947-48
has been mailed
to each Father
and Brother.

Appointments:

Father John A. Burns, Duquesne University.

Father Richard F. Wersing, Sacred Heart, Detroit, pro tem.

Father Anthony F. Frommholz, Our Mother of Consolation, Mt. Carmel, Pa.

In Kilimanjaro: Father D. J. Morley, Kishimundu, Father J. G. Nopfinger, Singa-Chini, Father S. J. Delaney, Tanga, Father J. F. Pergl, Rombo, Father A. F. Woehrel, Kilema, Father E. J. Bernacki, Maua, Father R. J. Bonifazi, Useri, Father A. P. Morgenroth, Kilema-Chini.

Brothers' Retreats:

Cornwells, March 9-16. Father J. B. Hackett will give the conferences.

Ferndale, March 12-19, Father L. N. Schenning will give the conferences.

Ordinations at Ferndale:

March 12: tonsure, minor orders, subdiaconate.

March 13: diaconate, priesthood.

Change of Address:

Father Joseph T. Keown, U. S. Naval Hospital, Portsmouth, Va.

Arrivals:

Brother Bonaventure Cresson, at New York, March 1, from Havre, on the SS. John Ericsson (United States Lines).

Fathers Laurent Henninger, Alphonse Gossé, Pierre Le Bihan, at New York, March 4, from Port au Prince, Haiti, via AAXICO.

Fathers John L. Hasson and Simon J. Stark, at Brooklyn, N.Y., March 10, from Mombasa, on the M.S. African Rainbow (Amsaline).

Departures:

Brother George de Bonnault, from New York, February 11, on the SS. Bresle (French Line) for Martinique.

Brother Bonaventure Cresson, from New York, March 7, National Airlines via Miami for Port au Prince, Haiti.

Fathers Julien Peghaire, Laurent Henninger, Alphonse Gossé and Pierre Le Bihan, from New York, March 8, on the SS. Wisconsin (French Line) for Le Havre, France.

Father Hubert A. Dalkowski, from Hoboken, N. J., March 14, on the M. S. Falstria (Gdynia, American Line, Inc.) for Gdynia, Poland, via Copenhagen.

"L'Ami du Clergé"

This publication is being printed again. Those who wish to subscribe to this review will advise the provincial procurator and their subscriptions will be entered for regular delivery.

* * * *

Pray for Mr. John E. Nader's father who died last month in Detroit, Michigan, R.I.P.

* * * *

Pray for Father Charles P. Connors' mother who died at her home in McDonald, Pa., March 9, 1947. R.I.P.

Ticker Talk

From Shreveport, La., Father Lundergan reports that many children in the school wish to become Catholics. . . Father F. Lachowsky has begun a vigorous campaign to rectify bad marriages in his parish at Marks-ville, La. . . Father Cassidy, Moreau-La., was presented with a new Ford by the Bishop. . . "Cheer for your children during the game rather than jeer at them in jail," is the slogan Father M. Kanda coined under the strain of a heavy basketball schedule. . . "It would be nice and useful if we could have the feast of the Patroness of the State of Louisiana announced in our Ordo," writes Father A. J. Sheridan. But even the feast of the North American Martyrs (September 26) for all the United States is not in our Ordo! . . . A new high school
(Continued on page 49)

In our prayers for all our deceased during the month of March we remember especially the following confrères who were members of our Province.

Father Francis A. Danner	April 4, 1946	78
Father John F. Dodwell	April 14, 1942	52
Brother Francis O'Brien	April 16, 1932	73
Brother Congal Gleeson	April 19, 1899	57
Father Henry Muespach	April 23, 1930	72
Brother Columba Leddy	April 23, 1945	77
Father Thomas J. McCarty	April 25, 1943	44
Brother Antoine Willms	April 26, 1922	76
Father John Haas	April 27, 1914	58

Requiescant in Pace

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

X.—THE MAN IN UNIFORM

NO human being possibly has ever as largely contributed to the mirth of mankind as has the policeman. No doubt he has done this unwittingly as well as unwillingly because, as a matter of common knowledge, a policeman is a very serious man. He has to be. Policing is a serious trade. How serious is not for me to determine; surveying the staid, sober and unsuspecting earth, fountains of laughter have opened up and fallen in sparkling showers upon the spirits of all the children of men. Any man not nearly so remote and aloof as a policeman imagines himself to be could not, in the end, be otherwise than funny. We do not laugh at a mountain. But for the same reason that we do not we quite often smile to ourselves at this man who, at the street corner, has achieved something of the rigidity and, it seems to me, all of the loneliness of a lamp post. The policeman's feet must surely lead him sometimes into the sordid byways of life, but his soul remains for ever candid and unsullied; his eyes must inevitably peer sometimes into the secret corners wherein the comedy of life turns all too often to tragedy, but his face wears forever and ever the troubled placidity which we associate only with the faces of the blind. Haste, eagerness, curiosity, never disturb a true policeman's equilibrium; fires and floods and earthquakes leave him tranquil; robberies, murders, collisions only accentuate his calm. He is shielded from all turmoil and turbulence. He wears a uniform. He is uniform. In fact one might say that he is a uniform which at some stage of its evolution was suspected of being a man; and then the evidence was only circumstantial.

To be distinguished and at the same time extinguished is the fate reserved to the man, whosoever he be, who consents to wear a uniform. Because the uniform is a sign to all the beholders that the man who wears it is no longer a common man. He is a marked man in the most literal sense of the word. But it is also a sign that the wearer, pressed into some service or pledged to some ideal, has smothered his own individuality for

the sake of the cause that is greater, or the purpose that is higher than he himself, clad in the urbanities of muf-ti, could ever hope to be. In any case so well does the uniform extinguish the man, it is always with genuine surprise that we discover that the Man in Uniform lives and conducts himself like a normal human being, has affections and home ties, pays rent and trims Christmas trees, raises asparagus and goes fishing, attends prize fights, sings tenor, says his prayers, drives a Ford car. The discovery not only surprises us but even somewhat shocks us. In fact it leaves us with the feeling that somehow we have been cheated. Because deep down in our hearts we are persuaded that the Man in Uniform has no longer any right to be a man.

This is partly true. For there are uniforms the wearing of which is like a consecration. Across the street from me there is an immense city hospital wherein, night and day, hundreds of sick poor are cared for. Sometimes I see the doctors in their white uniforms crossing the yard as they go from one ward, from one bed of pain, to another. Sometimes, morning or afternoon, I see nurses in seemingly endless processions moving through the gates. They are going on duty or they are being relieved. They look jaunty in their red and blue cloaks, and they wear their service caps with an air. And I often wonder about them, these doctors, these nurses, wonder if they ever talk about the weather or tell a joke or catch the measles or get hungry.

There is no more mysterious place, to me at least, in the city or in the world, than a hospital; and every time I pass by a hospital that sense of mystery grows deeper. I know that within its walls, behind those windows with the drawn blinds, sufferings are endured which I could never bear. Poor heads are aching, poor bruised bodies are on fire; some are gasping for breath, some are weary with pain, some are silently weeping. Little children perhaps. But, most of all, as I pass by, I have a vision of someone in a white uniform, someone with cool capable hands, some-

times it is a doctor, sometimes it is a nurse, bending over a cot and laying siege to the citadels of disease, fighting a determined battle against pain. And as I pass I see that battle renewed a thousand times in the day, a thousand times in the night; and I wonder about these doctors, these nurses, wonder if they are entirely human, if they ever lose courage, if they ever rest.

And then sometimes in the dead of the night I hear the clang, clang of the ambulance,—the mad race with Death. They know him, those doctors, those nurses, and they go out to meet him unafraid. There is a hurried rush through the gates; lights are blazing somewhere; a poor sufferer is carried to the table. And the battle is on. I think I can understand the impulse of the man who leaps into the river to rescue someone who is going under. I think I can understand the devoted daring of the man who, cool, calm, and deliberate, plunges a knife or a forceps into a quivering human body to save it from itself. Yet it is done daily across the street, done with love and patience done with skill and tenderness; and because it is, I think I know why those who do it wear a uniform. They are sworn to the noblest cause; they are pledged to the bravest devotion. And I think I know too why their uniform should be white. For there are indeed some things which are too splendid for any other color. And the whitest of these is valor.

I believe that deep down in the hearts of all men, even the most humble, there is a yearning to be thus heroic. Whenever I see a Pullman conductor wearing his cap at a rakish angle, much as might do a general in the marines, I feel that in the tilt of that cap he has given expression to this fundamental secret which tortures us all. And while he and I might differ in our opinions about many things, ritualism, evolution, or antiques, we are blood brothers in this that in the hidden places of our spirit, where we are most ourselves, we do like to strike an attitude. Some, in this, are braver than others; they go farther and they wear a uniform. To be sure it does not

much matter what relation that particular uniform may bear to life; but a man's heart is most content when he can swagger. A silk hat and morning coat, a dinner jacket, a sword and baldric with a plumed chapeau carried under the arm, a well-tailored golfing suit, or whipcord riding breeches—any of these things is better calculated to assist sloping shoulders to attention than even the most rigid brace, because they release the submerged instinct that is in everyman and give him a chance to swagger. One is neither expected nor inclined to throw out one's chest while wearing overalls.

Last year this quiet city was turned into a fairy story for a week when men came swaggering in from all points of the compass. At home, I suppose, they were all well meaning citizens who paid their income tax and wrote letters to the editor, solid citizens who ran for accommodation trains and talked baseball, worthy citizens who voted and taught Sunday School. But when they stepped off the trains here they did so, each one of them, with the air and in the garb of Haroun al Raschid, one time Caliph of Bagdad. Scimitars and crescent moons, splendid silk sashes and iridescent hose, neat plush jackets splashed with gold buttons and trimmed with colored braid: but most of all, most gallant and gorgeous of all, billowy ballooning trowsers (not trousers) that rustled and glistened as the ex-citizens swaggered in one huge panorama of color. I envied them; especially the fat men, and very many of them were very fat. Hardly any costume becomes a fat man as well as the uniform of a Turk; it is sympathetic. When they went away I, for one, was sorry. For they went finally, and that last swagger of theirs, their going, was also intended to be brave. Instead it was only melancholy. They were going back to the overalls, back to their inhibitions; and they knew it. Yet, as in other things of far less importance to men, they may have had, even in their going, one consolation; they did not wear their uniform entirely in vain. They can cherish the remembrance, denied to so many of us, of how much better it is to have swaggered at least once, and vanished, than never to have clowned at all. Main Street may do its worst; but it can never erase totally from a man's memory the thought that he was once, for a whole week, a Potentate instead of a plumber, a Grand Vizier instead of a greengrocer, and

was called Achmed or perhaps Abdullah instead of Jones.

For there are some whose unhappy lot it is to wear a uniform in vain. The heroic thing which a uniform ought to be has, upon them, no symbolism at all. That is one of the many reasons for which I dislike hotels. That aloofness, that isolation of spirit, that glorious effacement of self which the wearing of a uniform connotes, is, in hotels, travestied into a menial parody by him who, resplendent in the uniform of an army cadet, takes your bag from your hand and pushes the button of an elevator. I have often wondered what a hotel attendant would do if he heard a bugle sounding the charge or a hundred pound shell explode. On the sidewalk, in front of one of our oldest and finest hotels in the city—a hotel that has a canopy spread over the heads, and sometimes a carpet spread under the feet of the guests when they arrive—there is stationed a giant of a man in uniform. In stature he has all the six cubits and a span which were attributed to Goliath; and only for one thing he might, in a suit of armor, be mistaken for Richard of the Lion Heart. He has the largest hands and I think, the largest feet with which I have ever seen a human being gifted; and at the same time his head seems entirely out of proportion to the bigness of him. In any case it looks diminutive under his immense goldbraided and effulgent cap. All his gestures are pacific, but I shudder to think of what might happen on that sidewalk if he ever forgot his dignity and lost his temper. His uniform is, of course, a tremendous thing, elegant particularly in the display of buttons, but remarkable especially in the splendor of epaulettes. His white gloves fascinate me; but they discourage me, for they are slightly too white; and of all the things in the world I feel that gloves have no right to be white, at least so white. And all that this much uniformed person does, besides looking pompous and therefore ridiculous, in an effort not to appear uncouth, is open and close the doors of limousines and, occasionally, in sweeping gestures, touch his cap. He is picturesque, but he is irritating. If, some day when I am passing, I see him dusting his gloves after having thrown some bounder sheer across the street. I shall acknowledge that he has justified his existence. And perhaps I shall speak to him. But until then I feel that for him to wear a uniform is in the same order of ideas

as who should attempt to write an epic poem on the graciousness of door-mats or the courtesy of a turnstile. And until then too I am afraid that I shall have to continue to ignore him.

One charming effect of the wearing of a uniform must be the anonymity which it bestows upon the wearer. I do not know, of course, whether the Man in Uniform would agree that he is anonymous, but he gives me that impression. And it is a delightful impression. For it must be a kind of sinister and, at the same time, elfin joy to be able, when the curiosities or the clevernesses of some people grow, as they often do, importunate, to retire, like a sensitive and sensible univalve retiring into the hidden protection of a shell, into the impersonalities of a uniform. I have often thought what an immense boon it would be if we could thus, at will, put on our spirit a cloak of elusiveness to save it from prying eyes, to shelter it from the cold steel of the rapiers which even friendly hands are forever seeking to thrust into it. Anyhow I have the greatest reverence for the men who can maintain even in their friendships that which a friend of mine once, with the rare intuition of friendship, called, "personal impersonality." Because, after all, some of that sense of wonder which is so profound an element in love must also be one of the feeders of friendship. I have no patience with the kind of friendship that knows no reserve but must pour itself out like a torrent. Friendship, like worship, ought to be courteous and full of humility. It ought never to be necessary for a friend to roar. But still less ought it to be necessary for a friend, at least one could think so, to be compelled to shroud his soul in the armor of anonymity. Whoever it was who wrote:

"The shy heart, so lonely and so gay,
The sad laughter and the pride of price"

knew exactly what it is that friendship can never exact from a friend because it is not permitted even to friendship to intrude into all the sanctuaries or all the solitudes of another's soul. And although I should deem it little friendship if one or all of my friends should go through life shielded under an invisible uniform of aloofness, I deem it the loveliest thing of friendship to have learned never, however kind the purpose, but never, to thrust a hand among the heartstrings of a friend.

Yaounde War Years

(This information was obtained chiefly from Father Hurstel, C.S.Sp., vicar delegate to His Excellency, Bishop Graffin, vicar apostolic of Yaoundé (Cameroun). The crisis which is described in these notes is not special to Cameroun; it has come to other mission fields of Africa. Belgian Congo, for example, is likewise suffering from the immorality and the idleness which accompanied the war. The Africans were prompted to abandon the constraint imposed by customs, and to seek what they think is full emancipation).

War In The Vicariate

ON July 1, 1945, the apostolic vicariate of Yaoundé numbered 235,400 Christians against 208,310 in 1939. This comparison shows that the six years of war did not seriously affect the progress of evangelization. True enough this progress did not keep the triumphal stride which caused all to admire the "Christian multitudes of Cameroun", but it is also true that the progress is far from being arrested.

We may remark that the number of catechumens has fallen from 91,000 in 1939 to 58,236 in 1946, but the reason is that in the region which lies around Yaoundé (a city of 30,000 inhabitants, counting in the suburbs about 700 Europeans, and is the the most populated and most easily accessible of the vicariate), the mission has almost reached its full development, four-fifths of the Negroes being now Christians. At Nsimalen (10 miles from Yaoundé) out of 9,232 inhabitants, there are 7,374 Christians and 526 catechumens. The work of evangelization is presently attacking a zone offering more difficulties to the missionaries, because it is more sparsely populated, and is at a greater distance from the center in an eastern direction, and also because the people are more opposed to the Gospel. Therefore it cannot be maintained that the war was responsible for slowing up the work of conversion. The war had small influence on the African population, although the Africans were required to labor hard in furnishing rubber and other articles needed in the war effort. After those who were mobilized had left for Europe, the general mentality regained its balance. We saw neither Americans nor English; only some

French who worked at the development of the aviation camp of Yaoundé. And during the war the Cameroun suffered neither from famine nor from epidemics.

Missionary Personnel

Generally speaking however, we have suffered from a lack of missionaries. In September, 1939, of about 50 Holy Ghost Fathers, almost all were mobilized, and most of the stations were without priests. However, as it had been possible to foresee the events from afar, Bishop Graffin had taken measures so that no post was left without the service of European or African priests. It took only two months for a certain number of priests to be appointed for the service of the various posts. The younger fathers who had not been mobilized, were brought back to Yaoundé where they took up residence and from which they spread out into various missions. When the Le Clerc army was organized, three chaplains were drafted from each of the three vicariates. This seemed excessive, for the Catholic soldiers were not very numerous in this first contingent. These chaplains came back after one year. We lost only one experienced missionary, who died in 1944 in the Normandy campaign.

What constituted the greatest difficulty for the staff of the vicariate was the absolute impossibility of getting relief (from 1940 on). Only two Holy Ghost Fathers succeeded in reaching the Cameroun, coming through Belgian Congo. After the liberation, relief came very slowly on account of the lack of ships. In 1945 we obtained only three fathers; recently we got six more.

African Clergy

Fortunately the African clergy had a good start even before the beginning of the war. To our 14 African priests of 1939 were added, every year, several new ones so that now in 1945 (inspite of two deaths, one from diabetes and the other from tuberculosis) we are proud to have with us 25 African confrères.

The major Seminary of Yaoundé has done excellent work. It has been in the charge of Swiss missionaries and Benedictines of the Abbey of Engelberg (numbering seven since the

death of Father Charles). Neither studies nor discipline have suffered from successive mobilizations. This year the number of seminarians has reached 80, comprising philosophers and theologians; there are also a dozen clerics who are on probation in work appointed by the Bishop.

No doubt everything is not perfect in our major seminary, but the results are encouraging. The lack of missionaries has made us attempt what in other circumstances we would not have dared to conceive, namely to place African priests at the head of a post and to leave them there with only African confrères for companions. I append a list:

	(1)	(2)	(3)
Oveng	8,602	6,580	319
Nkoumou .	5,688	4,600	665
Atega	6,170	4,134	640
Tala	22,479	4,568	4,808
Yangben ..	18,000	3,393	1,980

(1) Inhabitants; (2) Christians; (3) Catechumens.

Each one of these five stations is administered exclusively by two African priests, one pastor, the other assistant. It is true that the two first posts are in the neighborhood of Yaoundé where the majority of the population is Christian. But at Yangben, the African priests are more isolated.

The director, whom we may call the pastor, is chosen by the Bishop according to his ability, without consideration of age or seniority. The rule of life for African priests is the same as for European missionaries: their diet of food, following their own wishes, may be either European or African. They live with us as confreres, eating at the same table and taking their places according to seniority by virtue of ordination.

In principle African priests are not employed in a mission of their own tribe or race. The inconvenience of living near one's family is more pronounced in Africa than in Europe. There is however, no real harm following from it. The African priests do not feel that they are far away from their own, for in our mission, there is no difference of native language, the Yaoundé is used for preaching and for Catechism. It is learned at school as a second language for half their years of study. This is a written language. Catechisms, gospels,

manuals of sacred history, hymns, are printed in Yaoundé.

African Sisters

More astonishing even than the progress as regards African priests is that of the sisters. In 1939 there were 15 in the vicariate. Today there are 44. Formed by the Sisters of the Holy Ghost, they are still under their administration as regards the superior general and mistress of novices. But our six communities have each an African superior. If the aim of the Congregation of the Daughters of Mary is, primarily, teaching, for which task, we must confess, they show no great liking, there is plenty of other work for them in missionary stations. The Africans are proud of them and the Europeans respect them. They are true religious. They may be admitted to perpetual vows after nine years of profession. The novitiate lasts two years, the second year being devoted to practical works. At present there are a sufficient number (24, i.e., 12 for each year) to insure an excellent training.

African Brothers

As regards the African congregation of the Brothers of St. Joseph, we have made less progress. The reason is that a religious vocation, which demands humility, seems difficult to our recent converts. The Congregation of Brothers which was canonically erected in 1936, had in 1946, 19 religious. These were still together in one community at the beginning of the year, but very soon a small group is to be detached to begin a second community. These brothers are not destined to serve as coadjutors in mission stations where they could be employed, for example, as architects or farmers. Such jobs have no attraction for them. Their ideal is to consecrate themselves to teaching and they are very studious in preparing themselves for degress required by the State. Six of these religious are already engaged in school work. Others work in the printing shop or are occupied in the construction of buildings needed by the mission.

The School

The taste of the Brothers of St. Joseph for teaching gives us hope that there will be no lack of teachers for the schools of the vicariate. This is a grave problem although the schools of the vicariate are more flourishing than ever. Whereas there

were 20,345 children and youths in 1939, now there are 26,372. The decrease in the number of schools from 372 to 336 is merely the result of the new official policy regarding teaching, which required a new distribution of the teaching staff. There are many schools all over the country, and on many a road one will meet groups of children for whom distance from school is no deterrent. They will go as far as 7½ miles and make sure they arrive on time. The teachers, be it understood, are Africans and most of them have their diplomas as teachers or their certificate of studies. Witnessing the success of their pupils in the examinations, we must recognize the excellence of their teaching. In 1940, 15 out of the 32 presented at the examination received the certificate; in 1941, 19 out of 64, in 1942, 46 out of 123; in 1943, 123 out of 248; in 1944, 126 out of 344; in 1945, 428 received their certificates. This last figure is most remarkable, for it is almost half of the total of 977 students, presented by the schools of the mission, of the state, and of Protestant missions.

This evident success comes at a time when the problem of the free school is most acute and grave. The school war is on in Cameroun between public schools and religious schools (especially in the vicariate of Fouban where secular schools are very numerous). It so happens that a state school has been opened near a mission school. And recently a public school was built to satisfy the resentment of an African chief against the missionaries who had reproached him for his immorality. Naturally, in Cameroun, as well as in France, it is impossible for private schools to compete with state schools in regard to wages paid to teachers and this has much bearing upon the decision taken by our teachers when they enter the service of the mission. More than one falters because of the increased cost of living.

Our school budget comprises three sorts of receipts: subsidies granted by the administration (4,000 francs a year for teachers with a diploma and nothing for those that have simply a certificate); secondly, the school fees, and thirdly, the school pence. School fees come from pupils or their parents; they vary from 15 to 80 francs a year and they are therefore easy to obtain, at least in populous districts where the Africans can work for Europeans and receive a substantial salary. (In Yaoundé,

the children cut up wood which they gather from neighboring forests.) The school pence is merely the religious tax which the pupils would have to pay to the mission and which is fixed by the bishops, viz., 20 francs for an adult and 10 for a child. The mission uses this money for the school. In spite of all this there is a considerable difference between the scale of salaries established by the administration (800 francs a month with increase at the end of three months) and those that are paid by the mission (250 to 700 francs a month.) When the minimum salary of the staff employed in private schools will be fixed by a decree of the high Commissioner of the republic, the burden for the missions will be even greater. There is, however, a good side to this question, for the low salary prompts our teachers to obtain a diploma without which it is impossible for them to obtain a higher salary (among Protestants there is no such question of African teachers as among us. Their schools which are supported by American missionary societies have no difficulty in paying salaries equal to those of the administration).

There are others, besides the teachers of our schools, who are troubled by the competition of the administration. Their pupils also are at a disadvantage in comparison with those of the State schools. The latter are dispensed from the personal tax and from other taxes which are due from the age of 15, and increase each year to a total of 161 francs. In spite of it all, our schools are progressing. Henceforth our schools will refuse admittance to retarded pupils, i.e., boys 15 or over, because we have so many candidates beginning with the normal age of 6 to 10. Luckily our schools are not bothered with the problem of boarders, for the students can easily obtain lodging with their parents or with persons of their own tribe. No doubt it is less the pre-occupation of a Christian education than the dream of a lucrative position that prompts them to leave their villages. And there are many who, as soon as they have obtained their certificate, leave their native land where the life of a peasant has no more attraction for them, and seek any sort of employment in the service of Europeans!

In this lies a grave danger for the new society now rapidly evolving in Negro Africa. The parents them-

selves have never known the intimacy of family life, nor understood the value of its discipline, and they are thus unable to procure its benefits for their offspring. And this condition is aggravated by the public school. The older these students of the public schools are, the less willing they are to attend catechism class. Let us admit that this is not so much the fault of the teachers as that of their parents. This caused the Bishop of Yaoundé to write a pastoral letter on the education of the children and the Christian family, in which he has solemnly warned the parents about the obligation of giving to their children an education that conforms to the doctrine of the Church.

African Women

In Cameroun, as well as elsewhere, the question of schools is one that is intimately related with the question of the family, and, therefore, of the mother and the woman. But here the question of the woman is more complicated. We are acquainted with the "sixa," the sort of boarding-schools for future housewives, in which the mission protects, instructs and educates the "betrothed" who, under the shelter of the cloister and the surveillance of European and African sisters, are awaiting the hour when they shall be able to enter upon an honest and Christian marriage. This institution is a source of great worry and heavy responsibility for the missionaries. In 1932, be it remembered, this system cost us the life of Father de Maupeou, C.S.Sp. The importance of future husbands is always natural, but in Cameroun there is, most of the time, the additional trouble of disputes about the dowry. For if the Negro woman is a human person to whom the French law has restored liberty, she is still unemancipated as regards the servitude of the dowry. In Cameroun, one does not say that the woman is bought, but one admits "that she costs much. . ." The parents will not consent to the marriage of their daughter as long as the dowry they demand has not been entirely paid to them. Remember that in Cameroun the dowry comes from the young man and not from the girl. Now the amount of the dowry is constantly rising. Today it is between 2,000 and 10,000 francs, a considerable sum for young men whose daily wage is not above ten francs. Outside of government employees or colonists who receive high salaries, the

prospective husbands have to wait at the door of the "sixa," while the parents are looking for candidates offering a higher dowry. Betrothals are therefore occasions for what may be called an auction. The down payment of a certain sum suffices to give to one fiancé a provisional right, and then again to other successive fiancés. We readily see that morality has nothing to gain from such a system. The young girls are more and more eager to leave the "sixa" as soon as they have received some instruction, to go back to their homes where they yield to every occasion for satisfying their love of money.

Concubinage and debauchery are becoming the plague of Cameroun society. This instability of the woman who is delivered to the lusts of men who have abandoned the restraint imposed by the rudimentary morality of the primitive tribe, has already resulted in a frightening depopulation. Sterility as a consequence of venereal disease is spreading. There are villages around Yaoundé which are 85% contaminated. The figures made known by Dr. Aujoulat have caused a sensation in France. Entire regions are depopulated. The health service of the administration is unable to find a remedy for it, and what can be done by the mission alone? Being emancipated, the young Cameroun woman refuses to marry. She will remain the prey of the rich polygamous man who offers to take care of her, and she will know how to forgive his passing escapades with others. Our statistics show a very noticeable decrease in the number of marriages (2,583 in 1945, against 4,064 in 1939), and they serve to show the general crisis in morality of family life. Bishop Graffin has remarked that in one "sixa" of his vicariate, out of a population of 5,000 baptized persons, only about ten girls were found capable of contracting marriage according to Christian standards of morality. That is why the head of the mission is campaigning against the crying abuses caused by the practice of the dowry. It is true that this is an ancient evil. The decrees of Mandel, we must admit, have had some good results, but we are very far removed from our goal, namely to have the truly Christian marriage and to obtain genuine liberty for the young woman.

Catholic Action

We shall have to battle. In one of the latest numbers of "Flambeau," a

small weekly edited at Douala (port town and capital of French Cameroun) by a group of emancipated men, an article has dared to defend openly the practice of polygamy and a return to the traditions existing before the arrival of the missionaries. If we are to believe the editor we are preaching a doctrine and an Ethics which are unsuitable to Negro mentality.

Luckily such errors are opposed and counterbalanced by the press of the Mission and by the activity of militant members of Catholic Action. We must not confuse the Catholic Action of the Whites, which has been in full swing since 1942, at Yaoundé and Douala, and African Catholic Action. The latter had already been started before the war, thanks to the activity of Doctor Aujoulat. (Dr. Louis Aujoulat, a member of the French Delegation to the UN had planned to call at the Provincial residence in Washington but was prevented.) Today four missions have organized groups of African Catholic Action, namely at Yaoundé, Bofia, Efok, and Douala. At Yaoundé and Douala there are potentialities of specialized Catholic Action. To speak of our vicariate, let us remark that the Catholic group at Yaoundé which comprises 40 members, promises good results. The youth organizations, which are not yet plentiful, are ready for development. We need these, for State secularism is doing a lot of damage in Cameroun. This is plain from the fact that catechumens are proportionally more numerous as they are less educated in public schools. As regards rich Africans, they are inclined to bow to the prestige of American Protestants, hence, value of the aid to the mission by the foundation "Ad Lucem." Hospitals and dispensaries organized by that work, at Efok, Gvan, Tala, Mvolye, are making constant progress. The war has accentuated their necessity for the health of the colony. The opening of a Christian Normal School at Makak (vicariate of Douala) will be no less valued, for it will prepare African Christian teachers. Lastly, in the face of the revolutionary propaganda, which has recently found echoes in the press, it is from Christian labor organizations that the Cameroun may legitimately hope to be saved from grave social troubles.

In 1945, the priests of the vicariate distributed 3,287,648 communions; in 1939, only 2,781,623. The comparison of these figures shows why the missionaries are full of hope for the future. The thirst for God among the baptized has not diminished, whatever may be the cause. The war years have of course affected the progress of confraternities, which the devout Bishop Vogt had established or favored, among which is the Confraternity of the Five Wounds, which was directed against the abuse of the "dowry." Space prevents our developing this point. Suffice it to say that the life of piety will nourish the enthusiasm of Catholic action and social action.

Besides the African clergy and the sisters, we have our catechists: there were 2,333 in 1945, against 1,946 in 1939. Besides our primary schools we have 344 schools in the bush, with 12,447 pupils in 1944.

The time will come when the present pernicious fever will subside and when there will be an end to the troubles occasioned by the political regime of a territory under Mandate. I am sure that Cameroun will come out of this crisis having a greater attachment to the Holy See, and to the Church whose patience and wisdom and motherly heart they have learned to know and appreciate—Father Hurstel, C.S.Sp., "Union Missionnaire du Clerge de France," July, 1946.

* * *

TRIBULATIONS

And because thou wast acceptable to God, it was necessary that temptation should prove thee. (Tob. 12,13).

Blessed is the man whom God correcteth; refuse not therefore the chastising of the Lord. (Job. 5, 17)

But we glory also in tribulations, knowing that tribulation worketh patience; and patience, trial; and trial hope; and hope confoundeth not; because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us. (Rom. 5, 3-5)

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan to buffet me. (2 Cor. 12, 7)

But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world, (1 Cor. 11, 32)

ST. JOHN THE BAPTIST

Fort Smith, Arkansas

Like all parishes throughout the country, St. John's suffered its hardships during the war years. Father John T. O'Brien, who was pastor in 1941, began service with the army as chaplain. The army took about thirty of the young men from the parish, which meant the parish was reduced in numbers by twenty-five percent. Up to the present, only a few of these have returned to Fort Smith. Upon release from the army they have gone to other cities where employment is more profitable to them. Whole families have moved away for the same reason.

In spite of the difficulties caused by the war, we have tried to carry on and to keep the plant in good working order. The troublesome roof of the school was finally fixed. New automatic gas floor furnaces have been installed in each classroom. Because of the increased enrollment the auditorium had to be made into a classroom.

New heating equipment was installed in the house. In 1946 there were seventeen baptisms, fifteen of them converts. Seven of the fifteen moved away. All the buildings have been painted and the parish debt paid. In spite of everything, we are getting on well.

Year	Baptisms	Converts	Marriages	Funerals
1941	8	6	0	0
1942	0	0	0	2
1943	2	1	4	3
1944	3	0	1	2
1945	2	1	1	1
1946	17	15	0	0

—E. F. W.

ST. BENEDICT THE MOOR

Detroit, Michigan

1941 to 1946 Report

Unless something of great moment breaks the even tenor of an organization, whether it be a war in the world, a new building in a parish or a litter of pups in the average household, a report of that organization usually makes for dull and pro-

saic reading. With nothing more "moving" than a change of staff, the report of the parish of St. Benedict the Moor in Detroit for the years 1941 to 1946, cannot expect to make the "Hit Parade."

St. Benedict's was like the typical American wartime family during these years. It reproduced itself through a normal rate of baptisms and converts. Forty-nine of its sons and daughters answered the call to the colors, of whom two made the supreme sacrifice. The exacting war-work at home disrupted many of its normal activities, but a spirit of co-operation was evident. All of the parish socials were administered by the Colored themselves, and although social affairs became increasingly difficult to hold, the people realized this difficulty and responded wholeheartedly to the annual drive that substituted for the annual bazaar. There was very little sickness.

Like the normal family we were able to save during these years so that at the end of 1945 the parish had a bank balance of \$40,000.00, a debt-free church and rectory as well as a site for its proposed new parish buildings, a corner lot 150 feet by 144 feet bought and paid for at the cost of \$5,000.00 in 1943.

Yes, like the average family we dreamed and planned during the war years; dreamed that the postwar period would give to St. Benedict's a fine new church and school, but with the average family we are still dreaming and still making the most of our inadequate antiquated pre-war facilities. On Mission Sunday, 1945, a new mission was started in the Colored community of Inkster, about twelve miles from the parish. Fruitlessly we searched for a dwelling, a store, a hut where we could offer the Holy Sacrifice every Sunday. For a while we were permitted to use the hall in the Administration Building of the Housing Project. but then even this was denied us and a good Catholic family opened the doors of its parlor to us. But, in spite of the handicaps, this mission is flourishing. It is hoped that the regular Sunday attendance of sixty will be able to assemble in an aluminum prefabricated chapel for its Christmas Mass of 1946.

STATISTICS

Year	Baptisms	Converts	Marriages	Funerals
1941	42	28	18	9
1942	30	18	12	5
1943	42	17	8	7
1944	41	12	5	4
1945	37	22	7	8

—C. J. D.

BARCELONETA, PUERTO RICO

On Christmas Eve, 1942, Father Edward J. Kingston, newly appointed pastor of Barceloneta, and Father Paul S. Ford, assistant pastor, celebrated Mass in the towns of Barceloneta and Florida for the first time. Needless to say, both towns were out in force to see the **Padres Americanos** and the Masses were well attended.

1943

The New Year found very few people at Mass. Fathers Kingston and Ford were busy painting the parish house. Due to the war a number of essential articles were hard to find. There was no furniture at all in the house. Little by little second-hand beds, desks, chairs, etc., were acquired.

February. The attendance at Mass in both Barceloneta and Florida was very poor. This was to be expected, however, for the Fathers had been informed by the bishop that Barceloneta had a very bad reputation.

April. As Holy Week approached there was the usual annual influx of people from the country, who felt satisfied that they had fulfilled their obligations as Catholics by visiting the the church. The ignorance of the people is a great obstacle to the work of the Fathers.

July. The Patronal Feast of Our Lady of Mt. Carmel, July 16, reminded one of Holy Week. The crowds were large but orderly. About 3,000 people took part in the procession at five o'clock in the afternoon. Baptisms were many. In Barceloneta it is a custom of years' standing to bring the children to the church for baptism at this time of the year.

The Fathers had been preparing a large number of children for First Holy Communion. Up to this time the number of communions in both Florida and Barceloneta had been discouraging. The Children of Mary numbered about 40. The Holy Name

Society ceased to exist in the parish several years ago. The Associates of the Sacred Heart numbered less than 15. Little by little these three societies are being revived.

November. All Saints' Day and All Souls' Day reminded the people that they should go in mourning for a brief two days. Visits to the cemetery were frequent.

December. This year we celebrated a novena of Masses previous to the feast of Christmas. Masses were well attended. The war tended to make the season anything but joyous.

1944

January. Attendance at Mass during the past year improved considerably. Two Masses were said in the parish church instead of one. Florida continued having one Mass every Sunday, said by Father Ford.

Marriages had been at a minimum in Barceloneta since the year 1920. Civil marriages greatly outnumbered canonical ones. We had repeatedly told the people that if they were not disposed to be married by the Church we were not interested in baptizing their children.

Easter. The number of Holy Communion increased steadily during the past year. Numbers of people who had been remiss in receiving the sacraments the past few years returned. We had about 130 Children of Mary. The Holy Name Society will be revived just as soon as we have enough men to reorganize it.

July 16. Bishop Davis made his first visit to Barceloneta on our Patronal feast. He sang the Mass and preached. After the Mass he proceeded to bless the ground where Our Lady of Victory Chapel will be built. A large crowd attended the blessing. The site of the chapel is ideal. The Bishop frankly admits that he does not like Barceloneta.

1945

January 12. Father Ford left Barceloneta for his new post as pastor of Jayuya. Father Kingston received faculties to say three Masses on Sunday.

May 5, Father Roy Burkhart was appointed to Barceloneta as assistant pastor. The people, as usual, were overanxious to get a glimpse of the new father.

June. Father Burkhart took charge of the choir. On the feast of St. John the Baptist the girls sang a high mass for the first time. Ninety children were baptized in one day, which

probably establishes a record for Barceloneta.

October. The Holy Name Society was reorganized with an enrollment of thirty-two men, all faithful Catholics. About 200 children made their First Holy Communion during the past months. On the Feast of Christ the King a beautiful and impressive procession took place after the High Mass.

November. On November 14 work on Our Lady of Victory Chapel was begun. When finished it will measure 72 feet long by 30 wide.

December 9. A field Mass was celebrated on the site of Our Lady of Victory chapel. The new beautiful statue was solemnly blessed. A large reverent crowd attended the ceremony.

Midnight Mass was celebrated as usual on the feast of Christmas. The church was overflowing. The customary novena of Masses was celebrated previous to the feast.

1946

February 20. Father Burkhart was transferred to Toa Alta. Father Marx, a veteran African missionary, replaced him.

Our Lady of Victory chapel is taking shape. The walls are all up. The roof will soon go on. People are asking what date will be set for the solemn blessing.

December 1. The date for the Pastoral Visitation is set for December 6, 7, 8, 9, and 10. The Bishop will bless Our Lady of Victory chapel on Sunday, December 8. The chapel is as large as some of the churches in Puerto Rico. It is completely furnished and painted. Newspaper and radios are bringing the news of the chapel to the public in general. A large crowd is expected, a record breaking crowd in fact, to attend the blessing.—E. J. K.

ASSUMPTION CHURCH

Carencro, La.

Staff: Fathers Andrew J. Sheridan, pastor and Joseph E. Landy, assistant pastor.

Assumption parish was founded in 1927. Much has been done through the years to bring these good simple people to a knowledge and practice of the true Faith. It is hard uphill work as all who have labored in Carencro will testify. It is only the knowledge that it is God's work and a necessary work that keeps us at it. Besides,

it is not an individual work; it is the work of the Holy Ghost Fathers.

There are three parochial buildings: a good frame church; a rather dilapidated frame School; and a solid suitable frame rectory. At the present time there is question of building a convent. Money for that purpose is being laid aside, including a generous contribution of one thousand dollars from our Mission Procurator. A suitable site for the convent has not yet been decided upon.

This year we have 231 pupils registered on the school rolls but to date less than half that number has been present any one day. Our school year extends from October 1 to May 31. The days all pupils are present are few and far between. In October it is work in the fields, in November there is too much rain, in the Spring is planting time. As a matter of fact, the people take very little interest in book learning.

Last year we had butane gas supplied to the school. This was a needed improvement. Many of the children walk quite a distance in all kinds of weather, often in mud. And we often get cold weather in Louisiana.

The recent bad weather has held up the work of painting the exterior of all three buildings. Part of the rectory had been done before Bishop Jeanmard came for confirmation November 9, 1946. Nothing has been done since.

We have two Masses at Assumption Church on Sundays and holydays. The first is usually well attended, except when the roads are impassable. But those who stay at home at that time to mind the baby or a sick person do not come to the second Mass, saying two trips to church are too much for "old Dobbin." Attendance at the second is not so good. Seldom is there anyone at Mass on week days except when the Mass is announced for some deceased person. The one big day in the year when all attend Mass and many receive holy communion is All Saints Day. It is a bigger feast than Christmas or Easter. It is not All Saints they are thinking of but All Souls. The graves are cleaned and bedecked with flowers, people coming from all the countryside for the prayers for the dead and for the blessing of the graves on the afternoon of All Saints Day. In these parts there is no work at all on holydays.

The population is almost one hundred per cent. Catholic. We have no Protestant church of any kind to con-

tend with. Neither is there a public school for Colored. Nor have we truant officers to compel parents to send their children to school.

The mission at Prairie Basse is well cared for by Father Landy. He says Mass there every Sunday and holyday. Prairie Basse mission has forty one families and fifty six children in school. Just now they are contributing for repairs and improvements on the buildings: St. Teresa's Church and St. Elizabeth's School. And here, too, we have to thank the Mission Procurator for a generous offering of two hundred dollars for the work.

Statistics for Carencro and Prairie Basse:

	Baptisms	First Comm.	Confirmations	Marriages	Deaths
1940	99	104	279	22	37
1941	117	70	—	44	38
1942	91	29	85	28	24
1943	86	66	—	36	39
1944	79	40	105	24	35
1945	86	75	—	16	21

—A. J. S.

SACRED HEART, Emsworth, Pittsburgh, Pa.

Since our last report in 1940, we are happy to state that Sacred Heart parish, Emsworth, Pa., has made considerable progress. There has been a steady increase of families from 211 to 295. The debt which in 1940 stood at \$41,200.00 and which for years seemed to defy anything more than a few trimmings finally yielded to the heavier blows of my worthy and capable predecessor, Father Sebastian J. Shiffgens, who in four years succeeded in hewing it down to \$15,750.00.

In April 1945, Father Shiffgens was transferred to Duquesne University as treasurer, and was succeeded by Father Henry J. Thessing. With everything running smoothly, the parish steadily increasing and working conditions quite favorable, there was no difficulty in lopping off another \$8,000.00 in 1945. Our ambition is, Deo volente, to shake off all financial fetters in 1946.

During these five years many repairs and improvements have been made in church, school, convent and rectory, as well as on the grounds. A new heating system has just been installed in the Church, and those in the school and convent improved. All

buildings at present are in very good condition.

The steady growth of the parish makes a new and bigger church a necessity, but since building is out of the question for some years to come, we are adding an extra Sunday Mass to our present schedule. Father Richard H. Ackerman, National Director of the Pontifical Association of the Holy Childhood, has been kind enough to assist us on weekends and holydays.

Devotions to Our Lady of Perpetual Help are held on Tuesday evenings and Holy Hour, the Thursday before First Friday.

The newly founded Catholic Youth Clubs are functioning very satisfactorily.

Each year has seen an increase in parochial school attendance, at present the number being 172. The Sisters of Saint Francis have continued their splendid work of the past five years and we are grateful to them. Confirmations were administered in 1942 and 1945.

Statistics 1941-1946

Baptisms: Infants	158
Baptisms: Adults	12
First Communions	128
Total Communions	69,080
Marriages:	
Catholic	23
Mixed	14
Sick Calls	505
Confirmations	180
Burials	46

ST. MARY Glenfield, Pa.

St. Mary's in Glenfield, the mission attached to Sacred Heart, Emsworth, has increased very little in the number of parishioners since 1940, but has succeeded in paying off its indebtedness of \$4,400.00. In addition the church has been redecorated inside and painted outside. The school, too, has been given a new lease on life by way of a painting. A new carpet was laid in the Sanctuary and rubber cushions on the kneelers. The heating system was repaired.

Confirmation was administered in 1942 and 1945.

St. Mary's is attended from Sacred Heart in Emsworth, and the Fathers in charge during the past five years were: Father Bernard J. Appel, Father Eugene L. Fisher, (July 1940 to September 1941); Father Jerome E. Stegman, (September 1941 to July 1943); Father Joseph E. Landy (July

The International Scene

1943 to June 1945); Father Edward C. White succeeded Father Landy in June of 1945. (Several gallant but unsuccessful attempts have been made in recent years to have Glenfield set off as a separate parish with its own resident pastor. Ed.)—H. J. T.

ST. EDWARD New Iberia, La.

Some changes, progress, and improvements have been made at St. Edward's between 1941 and 1945. Father Joseph P. Lonergan, the pastor was transferred to St. Paul's, Lafayette. In April, 1945, Father Jerome E. Stegman was appointed pastor at St. Edward's. Father Charles B. Hannigan remained as assistant pastor.

During the war 225 boys from the parish were inducted into the service. Four of them died overseas.

Our church and school are in one building, preventing expansion of the school. Lately two more class rooms were opened temporarily in the parish hall. We have now nine class rooms which accommodate twelve grades. In September of this year, 410 children were enrolled, the largest enrollment by far since the founding of the parish in 1918. Six Sisters of the Blessed Sacrament and two lay teachers make up the faculty.

Improvements on the church have been made. The interior has been lined with celotex and painted a buff color. New appointments have been added in the sanctuary; two new standing sanctuary lamps; credence table; and a scamnum. All the brass articles have been chromed; candlesticks; candelabra; censers and boats. The statuary has been repainted in beautiful colors. This year, 1946, the exterior of the church and school has received two coats of white paint.

In 1944 a distant section of the parish at Olivier, La., six miles from New Iberia was made into a mission. There are 67 farmer families at that place. Mass is said for them in a small room, formerly a school house. One and a half acres of land were bought for \$400. In Olivier as a site for a future church. A small hall will be erected this year at the mission if materials are available, to serve as a temporary church and as a place for instructions, socials and meetings.

Statistics

Baptisms	569
Confirmations	397
Marriages	214
Funerals	217

—J. E. S.

MOTHER HOUSE. It is now easier for our superiors, provincial and principal, to visit us. We already received the provincials of the United States, Portugal, Belgium and Holland; and the provincials of Ireland and Germany promise to come soon. Deo gratias!

The Mother House had a "full house" for the last month. . . Departures for the missions are becoming easier, too. Since September 1 there is perfect liberty for French West Africa, the West Indies, French Equatorial Africa and Madagascar; a "sailing permit" is still required by the Colonial ministry, but after that is obtained the Procure can make arrangements directly with the steamship companies, and the sailing dates are known in advance. In October, we have had numerous departures for the West Indies, French West Africa, French Equatorial Africa and Madagascar. There remain now only the missionaries returned from their missions who will leave at the end of their vacations. The Colonial Seminary has an extraordinary enrollment of students this year: 42 in all, of whom 13 are from Reunion, 12 from Guadeloupe, and 7 from Martinique.

FRANCE. At Chevilly, the retreat at the beginning of the year was preached by Bishop Wolff. The ordinandi to the priesthood are no longer very numerous at the beginning of the fourth year since Rome grants this privilege only to candidates who have reached their twenty-sixth year. The others must wait until the middle of their fourth year in accordance with the Code. There is already an improvement in the recruiting of new students. The provincial bulletin just printed gives the following figures: Junior Scholastics 1938: 829, 1945: 291, March 1946: 397. There are at Cellule: 64 novices plus 29 novices from other Provinces (of whom 7 are from Belgium, 6 from England). There were several Jubilees: In October Father H. Le Floch celebrated his sixtieth year in the priesthood and at Chevilly Brother Fabian celebrated the fiftieth anniversary of his religious profession. The Province has begun the Recollection Period for the Brothers. They spend this time in Piré where they are under the direction of Father Cornu. Much good will and enthusiasm are in evidence.

It is hoped that other Provinces will follow this example.

IRELAND: Father Provincial has made a visitation of Trinidad. Upon his return he found the houses well-staffed and the year well started. There are 140 philosophers! There is a notable increase in vocations among the day students. Bishop Heffernan has arrived in Ireland.

GERMANY. Father Hoffmann, who celebrated the fiftieth anniversary of his entrance into the Congregation, has resurrected the provincial Bulletin. The May number reviews the situation of our confreres who have remained prisoners of war. Since January 1, 1945, 5 Fathers, 3 Brothers and 2 clerical novices have been liberated. In May 27 still prisoners: 18 fathers, 3 senior scholastics, 5 brotherer. Remain to be accounted for (disappeared without trace): 13 fathers, 9 senior scholastics, 11 brothers and 1 novice brother.

PORTUGAL. Father Oliveira has succeeded in reaching Paris, making the journey by plane and train, and meeting with great difficulties in Spain. Father Clemente, who preached the retreat at the beginning of the year in the Senior Sscholasticate of Viana, is also waiting to come to Paris.

UNITED STATES. Father Collins, has returned to the United States, satisfied with his trip to Paris and to Kilimanjaro. Several young Fathers and scholastics from Ferndale have come to Fribourg or to Rome to continue their studies and obtain degrees. One is studying art in Paris.

BELGIUM. The new Provincial, Fr. Frysns, has brought us news of his province. 9 senior scholastics who finished their philosophy at Ingelmunster have joined the 26 theologians of Louvain. In spite of the fears of parents and the difficulties, there were about twenty new students at Lier (57 in all), and a dozen at Gentinnes (62 in all). At Lier, the students have begun once more to follow the courses at the diocesan college, beginning with "tertia latina," in order to receive recognized diplomas. At Gentinnes, it is hoped that we shall obtain direct recognition of our diplomas. The novices of the Pro-

vince are at Cellule. At Nijlen, near Lier, a fine property has been acquired where our missionaries on leave are able to recuperate. The ten missionaries destined for Katanga have reached their mission. Father Buyse has received special honors and decorations for his stand during the war.

HOLLAND. Father Strick, who accompanied Father Stam, principal superior of Bagamoyo, has likewise paid a visit to Paris. Weert begins its school year with 209 junior scholastics.

ENGLAND. This Province has sent 6 novices to Cellule.

POLAND. Father Forys, who has visited this Province, has sent us an account of the situation. At Bydgoszcz, the Chapel is in a pitiful condition but it is being used for religious services. Father Janiuk is the bursar. The Bishop has established six new parishes and entrusted one to us. Father Krzoska has taken up residence at Wloki since January. An attempt is made to have the houses reopened for beginning anew.

ROME. The French Seminary begins the year with more than hundred students. The scholasticate has also increased in numbers: 20 scholastics, of whom 4 are from Ireland, and 5 Fathers making special studies.

FRIBOURG. The scholasticate of Fribourg, under the direction of Father Defranould, has now 27 scholastics from Switzerland, France, Ireland, the United States. The school year has begun with good prospects of success.

AUTEUIL. The Orphans—Apprentices of Auteuil celebrated the feast of their patroness, St. Therese of the Child Jesus, on the anniversary of her death, 30 September, in virtue of an indult obtained for them through the good offices of Father Hoegy. This year the Pontifical Mass was celebrated by His Eminence, Cardinal Suhard, Archbishop of Paris. He likewise presided at the procession in the evening.

The sermon was preached by Father Delaire of the French Seminary of Rome. He had already preached the Triduum during which he had shown that St. Therese was indeed a "daughter of the Church." This Institute has recently opened new houses; but they

are far from sufficient for the needs and the demands for admission.

TRINIDAD. Three scholastics of Trinidad, who had made their novitiate in Canada, during the war, have arrived in Ireland to continue their studies. Trinidad has also sent one student to the Colonial Seminary.

MARTINIQUE. The Most Rev. H. de la Bruneliere has organized a new parish for the Bellevue Quarter. This section was formerly part of the parishes of the Cathedral and of Schoelcher. Father Giraud is pastor. The church, which will be dedicated to the Holy Heart of Mary, is under construction. For some time there has been a great deal of work done on the churches of the diocese in spite of all sorts of local difficulties. The churches of Terres-Sainville and Trinite, damaged by an earthquake, are now repaired.

TEFFE. Upper Jurua. The Very Rev. J. Hascher, Visitor, continues to visit these two Districts. The young Dutch Fathers have arrived. They are learning the language and will soon reach their posts. Monsignor de Lange is expected from Angola.

DAKAR. The Most Rev. Auguste Grimault was to leave Dakar on October 27 to take a rest at Misserghin. In the absence of Father Catlin, who is presently in France, Father Salomon is Vicar Delegate.

CAPE VERDE. "Portugal em Africa" gives an interesting survey of our works in Cabo Verde. We have 9 parishes in the island of Santiago and one in the island of Maio. The Fathers' residence is at O. L. of Grace, at Praia, and at St. Laurence-dos-Orgaos, 24 kilometers from Praia. The Fathers of Praia take care of the parishes of O. L. of Grace (7,000 souls), St. Nicholas—de Tolentino (5,000), and O. L. da Luz, island of Maia (2,000). Those of Orgaos take care of St. Laurence (5,000), of M. H. Saviour (6,000) and of St. James Major (5,000). We have also charge of the parishes of O. L. da Luz de Santiago (1,000), H. Name of Jesus (1,000), St. John the Baptist (1,000). Total: 33,000 souls. There are about sixty catechists, mostly volunteer. The people are very ignorant in religious matters. Their practice consists almost exclusively in receiving baptism and burial from the church. Of 742 baptisms in 1944, 494 were those of

illegitimate children. Nevertheless there is an increasing number of Christians who are returning to more serious religious practices and the work of our Fathers has already produced excellent results and gives great hope for the future.

FRENCH GUINEA. Brothers Anselm and Irenaeus are finishing the building of the chapel of Kouroussa. They will then go for the same purpose to Basse-Guinea. At Balouma plans are being made for the construction of a beautiful church dedicated to Christ the King.

BENOUE. Father Murray, who has been delegated by Bishop Heerey to direct the Prefecture Apostolic of Benoue, writes that progress is still slow in this vast region but that there is good hope for the near future. There are at present 9 Fathers and 2 African priests; 2 young Fathers will be added during the coming year.

NOVA LISBOA. Monsignor de Lange, the new Prefect Apostolic of Teffe, has secured a passage for his return to Europe at the end of October. Father Estermann, principal superior, has gone to the hospital of Luanda; his condition, although improved, will demand special attention and necessitate a return to Europe. At Sambo, on May 28, took place the opening of a large and beautiful dispensary. The Governor of the Province of Benguela was present as well as Bishop Junqueira.

ZANZIBAR. Bishop McCarthy was consecrated in the Church of St. Peter Claver, Nairobi, Sunday, October 27, Feast of Christ the King. Consecrating prelates: Most Rev. David Mathew, Apostolic Delegate, assisted by Bishops Kiwanuka, Vicar Apostolic of Masaka, and Hilhorst, Vicar Apostolic of Bagamoyo.

KILIMANJARO. Death of Father Tessier, September 24, through accident. Laborers were felling a tree; Father Tessier was wounded in the head; he received the last sacraments and expired twenty minutes later. A great loss for the Vicariate.

BAGAMOYO. Father de Vries, van de Kimmenade, Verstappen, and Brother Gerard, who had done service for the Prefecture of Meru, have returned to their Vicariate. Father Peeters is the only one now at Meru; he is to stay until the situation of the Italian missionaries is regulated.

MADAGASCAR. Father Streicher has made a visitation of the Districts of Diego-Suarez and Majunga in September and October. Unfortunately he was prevented from reaching a certain number of stations for which "neither plane, nor car, nor boat were available. . ." He had to leave for Reunion, October 14.

REUNION. The Theological conferences, which were begun a year ago, continue to be held and are helpful to all. Father Rimbault is at work on a cure for leprosy. He is obtaining excellent results. A certain number of his patients are cured or on the way to health. His church, which the Governor and the Council General wanted to be constructed in fine style and at the Government's expense, is in the finishing stages of construction. But the funds are not coming in with equal rapidity, and this may cause delays.

MAURITIUS. Archbishop Leen has finished a ten days visit in the island of Rodrigue. Pontifical masses in the three parishes, to the great delight of the people. At St. Gabriel more than 3,000 were present, and Archbishop Leen was agreeably surprised hearing them sing, most perfectly, the Mass "Fons bonitatis," and then Vespers in "faux-bourdon"! Fathers Wolff and Gandy and working there for more than 12,000 inhabitants—From the General Bulletin, Oct. - Nov. 1946.

* * *

ACCORDING TO THE BOOK

Junior bit the meterman—Junior kicked the cook.

Junior's "antisocial" now—'cording to the Book.

Junior smashed the clock and lamp—Junior hacked the tree.

"Destructive trends are treated In Chapters II and III."

Junior threw his milk at Mom—Junior screamed for more.

"Notes on self-assertiveness, Appendix, Chapter IV".

Junior set Dad's pants on fire, Salted Grandpa's Schnapps—

"That's to gain attention," Quotes from Dr. Grapps.

Granpa seized a slipper Slapped Junior 'cross his knee. Granpa hasn't read a book Since 1893.

—C.S.Sp.

Ourselves, Incorporated

AFRICA

Reparation

A sacrilegious theft was committed at the Mashati mission before Christmas. The tabernacle was stolen and broken open near the church. The Sunday before Christmas was a day of public adoration in reparation for the Mashati outrage. This crime has of course caused much concern in the missions and has caused many missionaries to be apprehensive.

Fathers Morgenroth, Bonifazi, and Bernacki have received their appointments. They are the latest arrivals in Africa and are now giving serious hours to the study of the native language. Great hopes for the future are theirs and they have been very much impressed by the vast amount of physical labor and missionary skill that have gone into building our great African missions.

The black-out of news during the war and the post-war difficulty of tapping the news sources of Africa these, and other obstacles too, have resulted in a situation whereby the Fathers "back home" are not up to date in their ideas of Africa. The vast amount of work accomplished and the method used to bring about a most fruitful missionary harvest is a startling achievement that remains a closed book to most of us here in the U.S. I am sure most of us would be surprised to know that about 2,400 Communions are distributed on an important feast day in one of our missions in Kilimanjaro. This is by no means the most flourishing of our missions. In the big missions the number would be proportionately greater.

There is no doubt of course but the editors of *Our Province* in co-operation with those who will send in alert, resourceful and interesting reports from the missions will be instrumental in giving our African missionaries and their work a place of importance in a bulletin we all love so well. This will no doubt bring an end to the unhappy situation referred to in the preceding paragraph. It is manifestly clear that *Our Province* cannot do anything of a positive nature to dispel the African black-out unless full cooperation is received from the "men in the field." It is they who have on the spot information; it is they who know what they write about.

ROME

A bullet in the spaghetti

One can very easily let oneself judge the Italian people rashly. If he takes the actions of certain people only into consideration, he can give a rather false impression. The same holds true for living conditions here in Rome. You can go through the slums of the Trastevere section, particularly, and ignore completely the fine, modern buildings of the new Rome, the Monte Pincio and Porta Pia section. But it is in the actions of human nature that we are liable to get a wrong impression.

After New Year's Day, a short column in one of the newspapers gave a very interesting account of Rome's celebration for the turn of the year. It can be summarized as follows: If a stranger were to have come to Rome on New Year's Day, he would have thought that the revolution had already begun, or was in its final stages. Because of the shortage of fire-works, a capable improviser, dug down deep into his arsenal, for a substitute. Hand-grenades, rifles, pistols, and even mortar shells were produced and used. They were present in such proportions that *Il Tempo*, the conservative newspaper of the city, in an editorial, spoke of the advisability of a new check-up on arms by the city government. A father of a family about to offer a family toast to the New Year, saw, a bullet graze his arm and fall spent into the plate of spaghetti before him. Another man had his back grazed by a tommy-gun burst. The hospital authorities announced that about twenty-five persons lost one or more fingers from defective "fire-works." And in conclusion the article stated that fifteen persons died, seven babies were born, and no one got married on New Year's Day. No, this is not a record for the whole of the Roman Province, but for the city alone.

Another example to show the difference in temperament between the Roman and ourselves is that taken from the vicissitudes of the Black Market, immediately after Premier de Gasperi left for the United States. The police officials ordered a raid on the "Free Market" in food. In one day of raids they confiscated three tons of Pasta (spaghetti and maca-

roni in all forms), several tons of bread, and untold quantities of meat, all of which are rationed. Whereupon the Black Marketeers immediately took to cover, selling their products from back doors. After continued threats of raids by the police, the members of the Black Market proclaimed a strike. They would sell no more products, until the police ban was lifted. The police capitulated after two days. This example shows the hold that illegal food operators have over the food here. It can be applied as well to the rest of war-torn Europe. What can be done about it? It is difficult to answer.

The center for American troops in the city is in the Foro Mussolini on the edge of the new Rome, just beyond the Tiber. Mussolini intended this vast playground to be the site of the Olympic Games of 1942. The stadia, of which there are several, all capable of holding many thousands of people, are all monuments of art. He thought of everything, including an indoor swimming pool in a modernistic building. The very bridge across the Tiber, leading to the playground was especially constructed for the purpose of an attractive entrance. In considering this, and the other projects which still exist of his beneficence for "Roma" and the "Romans," one can not but feel sorry that he made the big mistake of his life, by joining with Germany in the Axis.

The Roman winter is of a very short duration. It generally begins about the middle of December, gathers momentum for the middle of January, and by the beginning of February is on its way out again. Only last week we had the coming of the "Sirocco," a warm wind from the Sahara desert. The days were characterized by an overcast sky, with everything feeling "mucky" but delightfully warm. I had a tendency to go out doors without any overcoat but checked it, on being told that it is very dangerous during this weather. Now it is not quite as cold as our peak cold of the sixth of January, nor yet as warm as the balmy spring days of last week.—Father L. A. Bushinski, C.S.Sp.

PARIS

Ominous overture

For the first time this winter, Paris had a snowfall. It was a rather nice, clingy snowfall that raised the temperature, relieved the depressing gloom-gray, and hung white moutaches on pictures of grim, horn-rimmed Communists on street posters. It was also a troublesome snowfall that intensified the supply crisis already made acute by the previous freeze. Parisians continued to feel the lack of fuel and food, and at least one American, dwelling in Paris now for the first time, was still unable to imagine how this could ever have been a comfortable, pleasurable city.

The season of spring, which I cheerily anticipated in my last communique, still seems to be far off somewhere in the indefinite future. Maybe France is not going to have a spring this year; it depends on the mind of Moscow in the matter. Meanwhile the government, a somewhat nondescript harlequin dressed in motley (predominantly rouge) fights doggedly on, led presumably by M. Vincent Auriol, the new, unhappy-looking President of the Fourth Republic, but led actually by Communist boss Duclos, an influential person who resembles Hardy of Laurel and Hardy but who is clearly a steel-heel. This has doubtless been said before, since it is so obvious; but the whole present arrangement may be symbolized anew by the 1812 Overture of P. I. Tchaikovsky whose theme is a conflict between the Marseillaise and the Russian National Anthem, with the latter winning by a nose.

The picture on the other side, representing the Church's endeavors, is not heartening. In a New Year's address to his priests, the Archbishop of Paris sadly informed them that four-fifths of the Catholics of France are non-practicing, and three-fifths are almost totally ignorant of the basic doctrine of the Faith. Especially in certain country districts and in the "Red suburbs" of Paris, is the Church back against the wall. One of the reasons: lack of parish priests. Much hope, however, can be placed in the really heroic one-fifth not accounted for above. They may possibly take advantage of the gap left by what Belloc calls the negative Asiatic Paganism and prove to France that only Catholicism can answer the peoples' groggy plea: what can you do for our despair?

On February 2 we naturally celebrated. Before dinner Pere Cabon delivered a lecture on the Venerable Founder, and at dinner we had white wine and red wine and most of the other items that are enumerated in the customary. Several Fathers came from Chevilly and Auteuil and from other points round and about. It was decidedly an inspiring occasion and reassuring: the Holy Ghost Fathers in France are very much alive and flourishing.

Father Griffin (Of Ireland, resident here, whom many of you know) has just revealed that he is going to be the official visitor to America this coming April. The Superior General will not make the journey as he had intended; he has been ill recently.—Father Robert L. Heim, C.S.Sp.

FRIBOURG

Their ways are strange

The inter-provincial scholasticate of the Holy Ghost Fathers, under the direction of Father Defranould, is once again filled to capacity after several years of little or no activity because of the war. Father Defranould spent many years on the missionary fields of Equatorial Africa. The lines of communication are again open and we shall endeavor to continue the practice of former scholastics and give you, from time to time, a glimpse of our life here at Fribourg. Here is our first attempt.

Our first Christmas in Fribourg was unique in some respects but in other ways it was similar to the ones we used to know. The feast of Christmas in Switzerland is strictly of a spiritual nature. The exchange of gifts and best wishes, which is one of the secondary marks of Christmas in the States, here is reserved for the feast of St. Nicholas, December 6. Christmas cards is another item still to be introduced. New Year's cards, however, are obtainable with difficulty. On Christmas Day we attended midnight Mass celebrated by the Superior. The Mass, of course was preceded by the chant of the Divine Office. During the Christmas vacation period we had the opportunity of skating on the famous roving Sarine of Switzerland. We really enjoyed the vacation period which afforded a well-deserved rest to mind and body.

Following the dinner on Christmas Day each nationality was expected to serenade the community with some appropriate song of their respective

country. We, the American delegation, offered "White Christmas."

Well, the vacation period terminated and once again we began to finger the pages of our Hebrew grammars and chant the verses of Genesis in our sleep. Much time, indeed, is devoted to the study of the ancient language of the Israelites but its importance is frequently impressed upon our minds by our benevolent professor. French also takes much of our time and effort but we are learning to have patience with the verbs, although at times their ways are strange. We will get used to them by and by as little Swiss children do.

At present, nine nationalities of the Congregation are represented here at Fribourg; twenty-eight scholastics two Fathers. On the feast of the Epiphany the ordinations for the University students were held in the church of Saint Michael, Fribourg. Four from our number received Subdiaconate and three the first two minor orders. The majority of us are looking forward to receive tonsure in March in the Cathedral of St. Nicholas here.

The effects of the war on neutral Switzerland are evident. Many articles which contribute to variety are not very easily obtained. The stable food, however, is plentiful. Prior to Christmas we were honored by a visit of Bishop Wolff of Madagascar. We solicit your prayers for the repose of the soul of Fr. Rutche, C.S.Sp., uncle of one of our scholastics here, who passed away just recently—Wm. J. Maguire, C.S.Sp.

WASHINGTON

Yielding place to new

Some have been asking: "Where is the news from Washington?" Naturally we in Washington love to hear that question. It reminds us of what Marcus Cato said: "I would much rather have men ask why I have no statue than why I have one." Translating that to suit our own purpose (a course of action not uncommon in our times) we would say: "I would much rather have men ask why there is no news from Washington than why there is."

The change from a Democratic to a Republican Congress left Manchester Lane practically untouched save for some lively community comment which such political change occasioned. In fact any change comes in for a

critical examination here. Recently a member of the community gave a very vivid demonstration of a very simple change: the relative time taken to freeze hot and cold water. But change has always held a captivating interest for man. Those who know, or should know, claim that the "changes" under official is the most interesting and widely discussed part of Our Province. A mere two lines under this heading are worth more in interest value than two full pages of any Our Province. But let us change the subject!

Father Thiefels returning from Puerto Rico where he preached the retreat gave us some very interesting comment on that fair Isle. Certainly he was admirably enthusiastic about the spirit of the Fathers there and the great work they do. He has taken some very interesting pictures. When he left here we all felt more proud of Puerto Rico.

The Provincial Procure is satisfied with the results of the new form for the annual accounts. The blanks of the new form were issued for 1946 in temporary format. This gave every bursar an opportunity to say what he thought of the change and to offer some suggestions. Some were very obliging in this matter. The information gathered will be put to good use in making up the permanent final form.

The Mission Procurator's office has been very busy with collections, vocation and publicity work. Satisfying success marks the efforts of the Fathers attached to this office. However, the vocations for the Brotherhood show little sign, if any of increase. Special steps are being planned to try to do something about this.

The Directory 1947-1948 is in the press. A copy will be mailed to each Father later on. There is a slight change in the format of this new issue. Most of us will consider it a big improvement over past issues. The back cover will carry a list of the phone numbers of all our houses having a telephone. Since the last issue (1946-1947) 7 members (6 Fathers and 1 Brother) have died. R.I.P.; 7 new houses have been added; the number of chaplains has been reduced from 29 to 12; the Brothers have increased from 16 to 17; the junior scholastics from 73 to 96; the senior scholastics from 70 to 81; the Fathers from 271 to 287.

FERNDAL HERALD

Between the scenes a glee club

It is with more relief than news that this scribe faces his typewriter this month. February in Ferndale is a blustery month, but the New England gales carry only rumors and no news. Only this can be said in its favor, that it sees the end of a semester, with the inevitable and inexorable exams. Of these, nihil nisi bonum de mortuis; but the results really were not too bad. Already we are deep into the second semester with the usual variation in manual labor charges, refectory sittings, etc.

The spectre of examinations having killed initiative in every other field, we can report only plans for our extra-curricular activities. A very pleasing silhouette performance on Feb. 2, recalled scenes from the life of our Venerable Father Libermann. Between scenes a budding glee club made an auspicious bow. Super-colossal plans are afoot for a Shakespearean revival and an expectant audience waits and wonders and hopes. We hope to settle once and for all (!) the business of a just and living wage in the Philosophical Disputation scheduled for this Saturday.

Snow and ice are everywhere except in the right places, and in consequence neither tobogganing nor skiing nor skating is possible. A dozen brave souls cycled to Ridgefield after the exams in the face of adverse and cold winds, and were rewarded with the usual splendid hospitality and home cooking. But for the rest, it is shuffle-board, checkers, chess, bridge or just plain walking.

Father Kirkbride has been welcomed to Ferndale since our last report, and a spacious office is being prepared as the base of Operation Retreat—a concerted drive for the new retreat house. Guests of honor this month were Father Diamond who reviewed the Neuremburg trial for us; Father E. Lodge Curran of Brooklyn who prolonged his stay after the diocesan priests' recollection to address us; Monsignor Dillon in his annual retreat. Brief birds of passage: Fathers Ackerman and Reitan, Fathers T. J. Wrenn and J. J. Manning, Fathers FitzGerald, Leonard, J. P. O'Reilly and E. Moroney.

RIDGEFIELD

February 2, 1947 was honored as the 95th anniversary of the death of our Venerable Father, Francis Mary Paul Libermann. The enjoyment of this memorable day was greatly en-

hanced by the visit of a number of Scholastics from Ferndale. It was decidedly spiritual in character. Each novice, reanimated and quickened by the spirit of our Sainly Father, applied himself anew to the fulfillment of his greatest and most important task, that of imbibing and cultivating in himself those sentiments of fervor, ardent charity and true self-sacrifice peculiar to Father Libermann and his spiritual sons in the Congregation. In truth, since Venerable Father Libermann followed our Divine Model so closely, nothing could be more conducive to the maintaining of his spirit and that of his Master than for us, his children in Christ, to walk constantly in the path marked out for us by his life of solid virtue and sincere piety.

Winter staged what might possibly be its last struggle to regain the crown of mastery of which it usually has undisputed possession from December through March. As a direct result of the mercury's sudden drop, work on the barn has been temporarily suspended in favor of the Brothers' quarters in the old building which are being given a much needed face-lifting by a few of the more skilled painters among the novices. The heaviest snow fall started some of the novices scurrying after their rusty snow shovels, others for their trusty cameras. We enjoyed our first tobogganing of the season suffering no fatalities and only one minor mechanical break, a dislocated runner on one of the toboggans.

The Feast of Our Lady of Lourdes, a joyous event for the devotees of her Immaculate Heart found Mary's faithful children even more faithful in praying and paying Our Lady at the Grotto the respect and reverence due her on this occasion.

Congratulations and sincere wishes for new and continued success were the keynotes of the Seventh Anniversary of Father Francis J. Smith as Novice Master.

With over half of the precious year behind them, the novices are earnestly preparing to spend the holy Season of Lent in a manner most in keeping with their privileged calling and most conducive to the attainment of their sublime goal.

Duquesne Doings

Our basketball team has won so often without defeat (19 at the moment) that our satisfied emotions refuse to react to anything less than a

national championship. "Chick" Davies' now-famous description of the season sums up the history so far: "All we can do is win."

We still lack complete second semester registration figures but to judge from the volume of students, no appreciable change has occurred. A special late afternoon—evening program admitted 275 new freshmen, to cancel out the graduation of the 61 seniors and the dismissal of the customary first semester academic casualties.

Alumni will like to know that a senior yearbook will make its appearance this spring after an absence of 17 years. It will bear the name of the first yearbook, **The Grand Duke**.

Father Edmond Leonard's vocational duties in this sector enabled us to renew a too-long interrupted and very pleasant acquaintanceship.

Brother Gaudens spent his 90th birthday on February 18 with the same outward good humor and simplicity that have characterized his entire life. His happy heart seems to ignore the terrible fact that the light has gone out of his eyes. We out here feel, with cold unsentimentality, that his prayers have much to do with our continued welfare and that when he has left us, we will have to carry on "on our own."

NEW YORK, ST. MARK

Incessant planning

Since our hall had received a much needed coat of paint, and since our basketball teams were in shape, a benefit basketball game and dance were held on Friday evening, Dec. 27, to help defray the expense of redecorating. Seven games have been played in the hall since, on either Friday or Sunday evenings. There is no dancing Sundays! And if anyone should happen to ask you, we have several fine teams.

The Closing of the Crib Ceremony was well attended on Sunday evening, January 12.

A new instruction class was begun with twenty-six candidates appearing on the scene for the opening session. We hope to maintain and even increase the number.

Our Senior and Junior Holy Name Societies are growing. Altogether, about thirty new members were received on Sunday morning, January 12. Since I came here in September 1943, the number of men receiving Holy Communion on the second Sun-

day seems to have doubled. At that, many are missing and we are incessantly planning new ways and means to attract them to Our Lord's table.

Tickets, raffle books, advertisements, and the dance program are a few of the items digging into our twenty-four hours. The entire parish is hard at work to insure both a financial and social success of the annual parish dance on the night of Lincoln's Birthday, February 12.

At this point, it might be well to add something concerning our work in Harlem Hospital. With the ever increasing number of colored people embracing the Catholic Faith, our work in the hospital increases proportionately. One of the Fathers spent ten hours in the hospital the other day; and on another day, a Father was called to the hospital on eight different occasions. All in all, it is a good sign.

Innovation: A Memorial Mail-box on the Northeast corner of West 138th Street and Lenox Avenue.

TICKER TALK

(Continued from page 35)

and auditorium are being planned by Father A. Lachowsky, Conway, Ark. . . The Boy Scout movement is being encouraged at Opelousas, La. Father T. C. Dooley tells us that the parish has been presented with the regular charter. . . In the Official Diocesan Catechism examination one of the girls in the instruction class at St. Cyrian's, Helena, Ark., made the highest mark. Father Hanichuk is also pleased with the results of a plan to acquire more parish property. Four lots recently bought will make room for the desired expansion when the time comes. . . Growing pains of a parish are also noted in a letter from Father John Haines. St. Gabriel's, Hot Springs, Ark., needs a new Church. . . Father F. X. Walsh, Tuscaloosa, Ala., is seeking a way to overcome a serious difficulty in the rectory. In wet weather the floor heater gets flooded thus cutting off the heat for three or four days sometimes. . . Father Kilbride, Geiger Field, Washington, has a convert class of 12. The boys he has met from Boys Town are a credit to the place he tells us. . . One of the Fathers referred to this column as "Ticker Tape." I suppose we have our ups and downs here too.



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 2

HOLY GHOST FATHERS
Washington 11, D. C.

APRIL, 1947

ARMY BARRACKS FOR SCHOOLS AT \$75.00

By Rev. Joseph Noppinger, C.S.Sp.

I made a tour of the schools in the Vicariate. It was difficult to squeeze in the visits between the work in Kibosho and Singa Chini.

I regret to say that we had to stop the work on the new church in Kibosho because of lack of funds. We had a heavy building program and kept the work on the new church going till November, at great expense and difficulties; putting over \$2,000 in the Umbwe Church, the new school in Uchau (now completed) cost over \$600.00; repairs to the convents, etc., amounted to over \$300.00. The cost of the new church was about \$150.00 each month. So the funds melted away.

Another reason for stopping the work was that we wanted to build more schools, which were needed more urgently than the new church.

We bought three army barracks in Moshi, tore them down, had them transported to school sites, and at present are rebuilding them. We obtained the whole barracks—concrete block foundations, wooden walls and roofs—and transported the barracks about 13 miles.

We were also able to buy concrete blocks 18" x 9" x 9", for five cents a piece. These concrete blocks can be used for the foundations of the schools. We are anxious to push this work, as we need the schools; our old ones are of mud and are falling down and the new ones are cheap and will last for years.

The total cost to re-erect each school will be about \$75.00. Could you help me to finance these schools? We need at least five immediately.

(Perhaps some mission organization would like to purchase one of these schools. Contributions may be sent to the Mission Procurator, 1615 Manchester Lane, N.W., Washington 11, D.C.)

GOING AND COMING

Rev. James A. Mangan, C.S.Sp., and Rev. Herbert J. Prueher, C.S.Sp., sailed from Brooklyn, New York, on January 8, 1947, aboard the SS. Roswell Victory, for the port of Mombasa, East Africa. Both Father Mangan and Father Prueher are veterans of African missionary service and are returning to their mission posts in Tanganyika Territory; the former to Kilema, the latter to Kibosho.

They arrived at Mombasa, East Africa, after a record trip of 32 days.

On Monday, March 10, Rev. John L. Hasson, C.S.Sp., of Philadelphia, Pa., and Rev. Simon J. Stark, of Clawson, Mich., arrived in New York from Mombasa. Both Fathers Hasson and Stark spent long years of mission service in East Africa.



Church of Our Lady, Queen of Peace, Arlington, Virginia. Rev. Joseph B. Hackett, C.S.Sp., pastor, expects to have it dedicated shortly after Easter.

DETROIT MISSION SOCIETY HAS COMMUNION BREAKFAST

The Holy Ghost Mission Society of Detroit recently gave a breakfast at St. Mary's School, following assistance at Mass and reception of Holy Communion in a group.

More than seventy-five members attended the breakfast, at which the financial report for 1946 was read. Many of the members did not realize the extent of the aid that they had given the missions and to several needy institutions in Europe during the past year until they heard the summary of the Society's activities.

Rev. Edward J. Knaebel, C.S.Sp., pastor of St. Mary's and director of the Mission Society, spoke, as did Rev. Charles Connors, C.S.Sp., mission procurator of the Holy Ghost Fathers in the United States.

Several affairs to raise funds for the missions are planned by the Society for the current year.

THREE MORE PRIESTS

Rev. Francis J. McGowan, C.S.Sp., of Philadelphia, Pa., Rev. Clemence F. Lachowsky, C.S.Sp., of Conway, Arkansas and Rev. Stephen J. Lasko, C.S.Sp., of Noroton, Conn., were ordained on March 13, 1947 by Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford, Conn., at the Holy Ghost Mission Seminary, Norwalk, Conn.

NEW BISHOPS

Most Rev. Pierre Bonneau, C.S.Sp., has been named Vicar Apostolic of Douala, French Cameroons, West Africa. The new Vicar Apostolic, born in France in 1905, was ordained to the priesthood in 1929. He was stationed in Yaoundé, West Africa, prior to his elevation. At his former mission at Muolye, 6,000 Christians received Holy Communion on Christmas Day.

The Vicariate of Douala, on the West Coast of Africa, has a population of 450,000 of whom 100,000 are Catholics and 69,000 catechumens. The new Vicar will be in charge of 32 Holy Ghost Fathers, 6 African priests, 4 Holy Ghost Brothers, 5 African Brothers, and 22 Sisters of the Holy Ghost.

Most Rev. Jean Baptiste Fauret, C.S.Sp., is the new Vicar Apostolic of Gabon, French Equatorial Africa. He succeeds the late Bishop Louis Tardy, C.S.Sp., who died in Paris last month. Bishop Fauret was born in France in 1902 and was ordained to the priesthood in 1926. For many years he has labored as a missionary in Gabon. This Vicariate has over 70,000 Catholics, thirty one Holy Ghost Fathers and ten African priests.

Most Rev. Jean Batiot, C.S.Sp., has been appointed as the new Vicar Apostolic of Majunga, Madagascar. Bishop Batiot is a native of France. He was born in 1898 and became a priest in 1927. The Vicariate of Majunga has 30,000 Catholics.

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the Missions.

OUR DEVOTION TO THE HOLY GHOST

"We must strive that our love of the Holy Ghost be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward to action, and especially to fly from sin, which is, in a more special manner, offensive to the Holy Ghost." (Leo XIII).

We would not stoop so low as to insult a distinguished guest who has deigned to accept hospitality under our roof. The meanest insult we can offer to our divine Guest, the Holy Ghost, who dwells in our poor souls, is to commit sin. By committing mortal sin, the Christian drives out the Holy Ghost, and invites his archenemy, the devil, to take possession of his soul. It may seem difficult to serve God always and keep the temple of the Holy Ghost within us spotless, but if we serve Satan and sin, we will fall into the most abject slavery. Therefore, St. Paul tells us: "Grieve not the Holy Spirit of God. Let all bitterness and anger and indignation be put away from you with all malice. And be you kind one to another; merciful, forgiving one another, even as God hath forgiven you." The first step towards devotion to the Holy Ghost should consist in consistently flying from sin, when the Holy Spirit warns us of its presence, through the voice of conscience or of our elders. We may not be able to spend long hours in vocal prayers in honor of the Holy Spirit, but every hour of our lives we can honor him, by hearkening to his voice, and then, with determination, fleeing from evil or doing good. "Today if you hear his voice, harden not your heart."

(From "The Holy Ghost Prayer Book".)

Eleven years ago, February 28, 1936, Father Daniel Brottier, C.S.Sp., died; but the results of his life work are today looming more and more important in the recovery of his native France. For the Orphans' Institute of Auteuil, Paris, of which he was Director for 13 years, seems destined to help that country solve, to a large extent, the problem of its war orphans.

The Institute recently acquired its nineteenth building, giving it a total capacity of 5,000. The buildings are located in various sections of France and in them orphan boys continue to receive what the Institute has always promised: "shelter, food, a trade."

It still is unable to meet all the demands made upon it, turning away an average of 200 applicants a month (in 1945 alone it was forced to refuse over 10,000), but hopes are strong for the spread of the work. In the last two years five new buildings have been acquired.

The unique worth of The Institute lies in the thoroughness of its efforts for the rehabilitation of the destitute boys confided to its care. Besides providing its charges with primary education and the usual vocational training—printing, carpentry, tailoring, radio work, etc., The Institute places boys (at present to the number of 450) with private families in rural districts to learn farming. Contact is maintained with these boys by letters and visits. It also has its own convalescent home at Restigne.

The boys are divided into two classes. Those from 6 (minimum age requirement) to 14 attend school; those from 14 (none are accepted who are over 15½ years old) to 18 learn a trade or skill. Four branch orphanages are devoted exclusively to training in agriculture, and three in horticulture. At present, 700 of the boys are learning farming.

The original establishment of the Institute, that of Auteuil, in Paris, houses 525 boys of the older group, learning twenty different trades, from shoemaking to book-binding. They operate stores and a movie theater for public patronage.



Father Brottier

The largest branch is that of St. Michel, in Brittany, with 450 students and apprentices. For those with a priestly vocation, a special seminary has been opened in Paris.

In order to provide sisters devoted exclusively to this work, Cardinal Suhard, Archbishop of Paris, gave permission on July 2, 1945, for the establishment of The Congregation of St. Theresa of The Orphans of Auteuil, more popularly known as the Little Sisters of The Orphans of Auteuil.

It was at Auteuil, that Father Brottier took charge in 1923. At that time, the Institute was 57 years old but had only 170 orphans. Starting a new career was an old story to him. He had been ordained to the priesthood for the diocese of Blois in 1899, and appointed to the faculty of the college at Pontlevoy. A few years later, longing for the more active life of a missionary, he joined the Holy Ghost Fathers and was sent to Senegal, in West Africa.

In 1911, bad health sent him back to France, where he organized a campaign for funds that made possible the building of the St. Louis Cathedral in Dakar, now so well known to Army Air Force personnel who used the airport in that African city during the war. In World War I, he served for four years as chaplain in the French Army and won several citations, including the Croix de Guerre and the Legion of Honor.

That he had lost none of his zeal soon became apparent at Auteuil, for within two years he had erected a beautiful chapel in honor of St. Theresa. By 1932 he had constructed entire new quarters. At his death in 1936, the 170 orphans had increased to 1,400.

On May 31, 1946, an ecclesiastical tribunal was established under the authority of the Cardinal Archbishop of Paris to examine the matter of Father Brottier's beatification. It is continuing its work up to the present.

MISSION LEAGUE NOTES

Members of the Holy Ghost Mission League are asked to pray for the repose of the souls of the following members who died since the last issue of the Mission News:

Mrs. F. J. Beier, Lancaster, Pa.
 Jane A. Murphy, Stamford, Conn.
 Mrs. Fred Wellinger, Pittsburgh, Pa.
 Mrs. Frederick Ruppert, Chippewa Falls, Wis.
 Mrs. Joseph Wall, Ardsley, Pa.
 Mr. Thomas Reilly, Waterbury, Conn.
 Mr. Frank Callaghan, Philadelphia, Pa.
 Mr. Frank Klesel, Garner, Iowa.
 Miss Georgina Logue, Baltimore, Md.
 Mrs. Ellen G. Connors, Pittsburgh, Pa.
 Mrs. Elizabeth Leonard, Philadelphia, Pa.

NEW CHAPEL, ARROZAL

PUERTO RICO

"This evening I arrived home from a protracted but enjoyable stay in the country. Myself and the maestro of the work were giving the finishing touches to a chapel that was just built in one of our campos, Arrozal. Through the magnificent aid of the Catholic Church Extension Society, plus might fine donations from various benefactors, a rather nice little chapel was built. It is dedicated to the Sacred Heart under the special protection of St. Joseph, and the help of the latter was tremendous. Building at a time when prices were skyrocketing and material scarce, the Good Carpenter's hand was almost visible, directing the work and securing the material.

"In 1943 the people of the barrio asked that a permanent chapel be built, since all religious services were being held in a

converted stable and garage, dirt floor, straw walls and zinc-roof. By this time the attendance at Mass overflowed the crude shelter and oftentimes the poor faithful had to stand in the blazing hot sun or in a tropical down-pour whilst fulfilling their religious duties.

"Now we have our chapel. The people come very well. The communions and confessions are increasing, and that is the real means we use for judging progress. Baptisms, Confirmations, Marriages, all these are relative, since everyone is baptized and confirmed and if convenient married by the church, but few are prepared to confess well and receive the Blessed Sacrament.

"The solemn blessing is to take place Sunday, May the eleventh."—Rev. Joseph F. Sweeney, C.S.Sp.

NEWS FROM POLAND

The following news was received in a letter from Rev. Stanislaus Forys, C.S.Sp., Bydgoszcz, Poland: "The Mother House has confided to me the re-establishment of the Vice Province of Poland, which was so severely tried by the war, as you probably know through our Polish confreres. I arrived in Poland at the beginning of October to find our house at Bydgoszcz in a sad state indeed. Except for the Brothers' house, which remained intact, there was not one room in the principal house which was habitable.

"Father Janiuk, the first of the Fathers to return, having been in Poland all during the war, was living in poor quarters in the Brothers' house. He had with him one Brother, two postulant Brothers and two missionary students.

"At first I had to sleep at the home of my family (my relatives live in the same town). At the beginning of November I was able to move into our religious house. Because of its poverty, my room recalled to mind that of the Venerable Libermann at La Neuville, where I was chaplain for the Poles: a bed given by my relatives, a couch and cupboards given by some other people. I won't speak of the chairs for they hardly deserve the name, nor the wash stand. The desk is very simple. On it I have placed all my wealth: a beautiful crucifix, a bust of Christ (The Ecce Homo), a grotto of Massabielle—Jesus, Mary and Bernadette. Has anyone ever seen such great paupers? In such company, just the same, one feels quite happy.

"We are trying to fix up quarters in the principal house. Up to the present we have established the parish office and the economer's office there. Right now we are renovating the superior's room. The work goes very slowly, for we must count each hard-earned zloty.

"Thanks to our Brothers and two older students, we will have food for the winter from our farm.

RECLAIMING CATHOLICS

The work of reclaiming souls in the Cape Verde Island, of which Most Faustino Moreira Dos Santos, C.S.Sp., D.D., is bishop, continues to show progress.

Most of the inhabitants of the islands, which are under the rule of Portugal, are nominally Catholic, but their knowledge of their religion is very limited. In practice it has been reduced, for many, to a matter of baptism and burial. The resultant lowering of morality is quite evident. In one year, for one section, out of 742 infants baptized, 494 were illegitimate.

However, because of renewed missionary activity in recent years, including the ever growing use of catechists, who now number about 60, the Church is becoming more firmly established there and hopes are high for the future.

"What to tell you about our chapel, which serves as the parochial church? The crib of Bethlehem couldn't have been more lowly than the tabernacle of our altar, the dwelling place of our Lord. The altar is made of plain boards, painted; for the moment we can't do any better. The chapel itself still bears the scars of war. The Nazis used it for a garage and tractor house. But this poor chapel was the scene of a great religious celebration on December 8. On that day our two postulants received the habit and another Brother took his perpetual vows. This was the first reception for us since the annual retreat in 1939. May God bless our efforts and may this encourage us to persevere in our hard job.

"Recently Father Janiuk received a letter from Father Zaborowski, informing him of your efforts to help us. As superior, I take it upon myself as a very special duty to thank you from the bottom of my heart. How consoling it is to know that our American confreres are thinking of us! In return we will pray for you and your province. When we receive the packages, I will send you word." (Ed. note: Packages were received early this month.)

THE MISSIONS NEED . . .

A Small Ciborium

Father Clement A. Roach, C.S.Sp., wants a small ciborium for his new church in Kansas City, Mo. Cost: \$23.50.

Pews for New Chapel

Father William P. Murray, C.S.Sp., has a new combined chapel and rectory at Sanford, N. Carolina. Pews are needed for the chapel. Cost: \$125.00.

Candlesticks, Tabernacle

Father Francis X. Schillo asks for a set of seven branch candlesticks for St. Peter Claver Church, Oklahoma City, Okla. He is also seeking a tabernacle for the main altar of the church. Price of the latter: \$200.00; of the former: \$27.50.

OUR THANKS

To: The students of Maryville College, St. Louis, Mo., for donating a baptismal set to Fr. John Heelan, C.S.Sp., Frilot Cove, La.

To: Mr. William J. Jordan, Stamford, Conn., for donating a missal to Father Anthony Walsh, C.S.Sp., Shreveport, La.

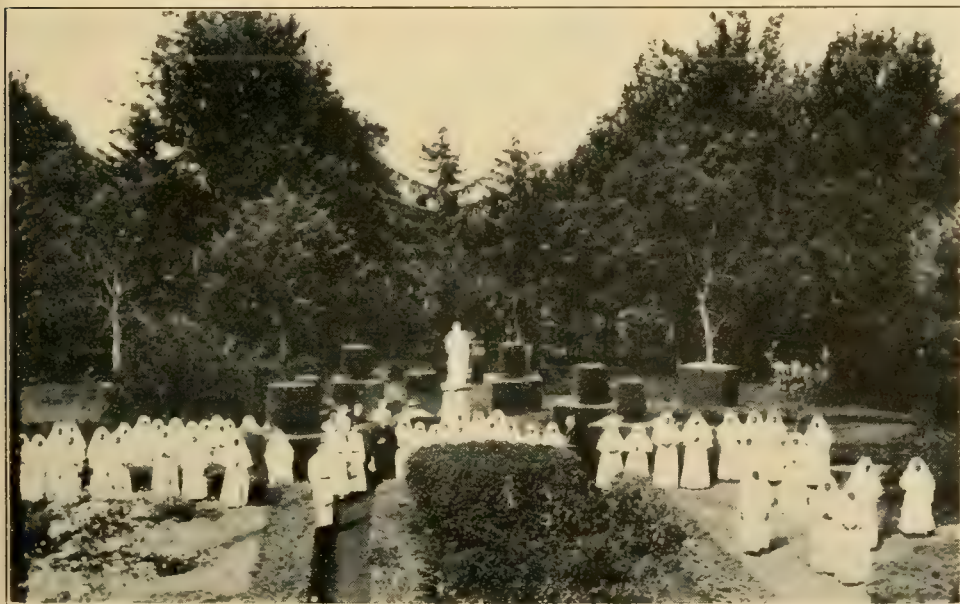
FAMINE—AND LIONS

By Rev. John Kelly, C.S.Sp.
Korogwe, E. Africa

We may be living deep in the heart of Africa, but we have our own troubles, even though we are surrounded by a large Christian family and scores are following instructions, hoping one day to be Christians. The grace of God is wonderful. Young boys have come here to work from afar on European plantations. Each day they work from morning until evening and then are delighted to spend two hours and more in school learning the rudiments of our holy religion. On their baptismal day, they carefully shave their heads completely, before baptismal water is poured on, and seek for a Godparent they like. The baptized from his day of baptism, always calls the one who stood for him in baptism *baba* which means father, and there is always a great friendship between them.

Presently, however, fear fills our hearts, because the annual rains have been insufficient, and famine on a large scale is just around the corner. The chief foods for the Africans are maize, sweet potatoes, and manioc. Manioc, when cooked, tastes somewhat like a potato. It is dug out of the ground, a long bulb, peeled and dried in the sun, and finally pounded into flour.

Besides the famine staring us in the face, a number of lions are roaming the countryside, seeking whom they may devour. Thus far, they have caught and carried deep into the forest six men who were on their way to work. A passing train killed one big lion. He simply refused to get off the track. The witch doctor has been called and has arrived in regal splendor, filling the hearts of many with great expectations. He is indeed most picturesque, with bells on his bare ankles, wearing a costume that must be seen to be appreciated, and having upon his fuzzy wuzzy head a crown of startling feathers, all colors of the rainbow. Aye, even in our saddest moments, we are sometimes forced to smile.



Convent grounds, Huruma, East Africa, on Profession Day. African Sisters of Our Lady of Kilimanjaro

NEWS ITEMS from the MISSION FIELDS of the HOLY GHOST FATHERS

WEST INDIES

MARTINIQUE—The Most Rev. Henri de la Bruneliere, C.S.Sp., D.D., has organized a new parish for the Bellevue Quarter. This section was formerly part of the parishes of the Cathedral and of Schoelcher. Father Giraud is pastor. The church, which will be dedicated to the Holy Heart of Mary, is under construction. For some time there has been a great deal of work done on the churches of the diocese in spite of all sorts of local difficulties. The churches of Terres-Sainville and Trinite, damaged by an earthquake, are now repaired.

SOUTH AMERICA

TEFFE—The young Dutch Fathers have arrived. They are learning the language and will soon reach their posts.

FRENCH GUINEA—Brothers Anselm and Irenaeus are finishing the building of the chapel of Kouroussa. They will then go for the same purpose to Basse-Guinea. At Balouma plans are being made for the construction of a beautiful church dedicated to Christ the King.

WEST AFRICA

BENOUE—Father Murray, who has been delegated by Bishop Heerey to direct the Prefecture Apostolic of Benoue, writes that progress is still slow in this vast region but that there is good hope for the near future. There are at present 9 Fathers and 2 African priests; 2 young Fathers will be added during the year.

NOVA LISBOA—At Sambo, on May 28, the opening of a large and beautiful dispensary took place. The Governor of the Province of Benguela was present as well as Bishop Junqueira.

PUERTO RICO

ARECIBO—"I want to thank you for the generous offering you sent for the chapel in Aibonito. Some of my friends in

the States are going to run a raffle on a season ticket to the Phillies. They have promised to send me \$1,000.00 towards the chapel. I hope that the prices on building materials come down before the summer months."—Father John P. McHugh, C.S.Sp.

TOA ALTA—"The boxes arrived in good condition. Many thanks for shipping them to us. The statues, altar vessels and vestments will be put to very good use."—Father J. O'Reilly, C.S.Sp.

EUROPE

BELGIUM—At Nijlen, near Lier, a fine property has been acquired where our missionaries on leave are able to recuperate. The ten missionaries destined for Katanga have reached their mission. Father Buyse has received special honors and decorations for his stand during the war.



Masai Tribesman

EAST AFRICA

TANGA—"The boxes from Washington plus another load from the Medical Board, totaling 24, arrived together and have kept me busy. The customs here make great trouble as regards medicine. Very many thanks for the prayer books, medals and medicine. They are very welcome and are sufficient for some time to come. It was a very pleasant surprise to see the number. The material for the other missions has been packed into six boxes and dispatched to the right places. Father Hasson was delighted with his vestments and benediction set." — Father Dennis Morley, C.S.Sp.

KILOMENI—"I'm trying hard to get carpenters from Kilimanjaro in order to finish our hospital—it is unbelievable the difficulty we are having. The people will not come to work and those who will demand exorbitant salaries. In Mombasa, there is a labor strike on and those on strike are preventing others who agree to work."—Rev. Samuel J. Delaney, C.S.Sp.

REUNION—Father Raimbault is at work on a cure for leprosy. He is obtaining excellent results. A certain number of his patients are cured or on the way to health. His church, which the Governor and the Council General wanted to be constructed in fine style and at the government's expense, is in the finishing stages of construction. But the funds are not coming in with equal rapidity, and this may cause delays.

MAURITIUS—Archbishop Leen has finished a ten days' visit in the Island of Rodrigues. Pontifical masses in the three parishes, to the great delight of the people. At St. Gabriel more than 3,000 were present, and Archbishop Leen was agreeably surprised hearing them sing, most perfectly, the Mass "Fons bonitatis," and then Vespers in "faux-bourdon!" Fathers Wolf and Gandy are working there for more than 12,000 inhabitants.

Do You Wish To Become a Missionary Priest or Brother?

Send for information about the HOLY GHOST FATHERS

Dear Father:

Please send me information about the Holy Ghost { Fathers ☐ } (Check one)
and the requirements for admission. { Brothers ☐ }

Name Age

Street address Phone:

City and State Zone.....

School Grade.....

(Tear off and send to the Vocation Director, Holy Ghost Fathers,
1615 Manchester Lane, N. W., Washington 11, D. C.)



Church at Kibosho, East Africa under construction for several years.

Our Mission Work

DIOCESE OF HARRISBURG

Vol. XXII

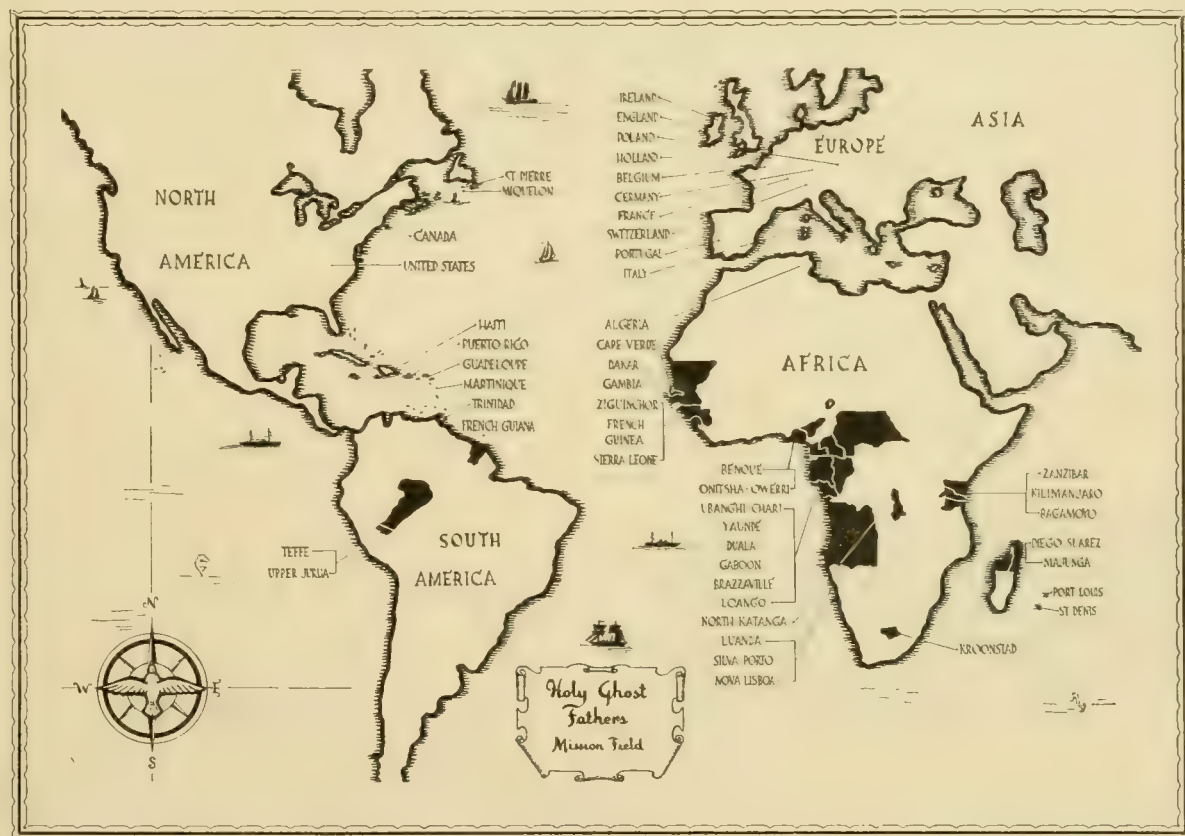
APRIL, 1947

No. 10

THE HOLY GHOST FATHERS

The Congregation of the Holy Ghost, known to the Mission World as the Holy Ghost Fathers, was founded on the Feast of Pentecost, 1703, by a young nobleman from Brittany, Claude Poullart des Places. He came to Paris to study law, remained to embrace the priesthood, and to found a society of missionary priests to labor among the most abandoned peoples.

The Society of the Immaculate Heart of Mary was founded in 1841 by the Venerable Francis Libermann, who was converted from Judaism at the age of 20. Burning with zeal for the faith, he determined to become a priest and found a society of missionaries for the conversion of Africa. His ambition was realized only after a miraculous cure from epilepsy. In 1841 he sent his first missionary, Father Laval,



The beginnings

Soon after his death in 1709, his missionaries had made their way to China, Canada and Africa. The French Revolution left but a few survivors to face the task of caring for the French Colonies. God came to their aid by inspiring a young Jewish convert to found the Society of the Immaculate Heart of Mary, a society having in view a similar object and imbued with like ideals. Union with this society in 1848 rejuvenated and perpetuated the Congregation of the Holy Ghost.

to Mauritius. Two years later finding his missionaries without a mission field he turned to the Mother of God, and at the Shrine of Our Lady of Victories in Paris offered his missionaries to Mary for the most neglected souls in the world. Mary answered his prayer.

The beginnings in Africa

On the day after Libermann had confided his sons to Our Lady of Victories, Bishop Edward Barron, newly consecrated for the African Vicariate of the Two Guineas came to ask



Bishop O'Hara of Kansas City, Missouri, dedicates Holy Spirit Church in that city.

God's Mother to send him missionaries. Bishop Barron was an American, from Philadelphia. He had volunteered in 1841 to found a Catholic Mission among the liberated slaves who had returned to Africa. The Pastor of the Shrine brought these two men together and the prayer of both was answered. The gentle hand of Mary gave to the sons of Libermann their African heritage.

The beginnings in Europe and America

The opportunity for founding a province in America came in 1872, when Bismarck expelled the Holy Ghost Fathers from Germany. The Congregation in time established provinces in other countries of Europe and America—in 1859 in Ireland, in 1863 in Germany, in 1872 in Portugal, in the fol-



First Grade Graduates of St. Gabriel's School, Hot Springs, Arkansas, conducted by Holy Ghost Fathers.

lowing year in the United States, and, in the twentieth century in Belgium, Holland, Canada, England and Poland.

Today

The Holy Ghost Fathers count amongst their 5,000 members: 3 archbishops, 31 bishops, 4 prefects apostolic, 2,100 priests, 900 brothers, 1,056 scholastics or major seminarians, 212 novice clerics, 198 novice and postulant brothers, and more than 2,000 missionary students.

Although noted principally for their missionary work, Holy Ghost Fathers today conduct seminaries, colleges and charitable enterprises in many parts of the world. In our own country, they conduct Duquesne University in Pittsburgh, several orphanages, two seminaries one in Norwalk, Conn., the other in Cornwells Heights, Pa., and a novitiate in Ridgefield, Conn., direct the National Office of the Pontifical Association of the Holy Childhood, and are in charge of sixty-nine colored parishes and missions and twenty-nine other foundations in six archdioceses and eighteen dioceses of the United States. One of their latest undertakings in this country is work amongst the Mexicans of the Diocese of San Diego, California. There are 242 Holy Ghost Fathers stationed in this country.

During the war years thirty Holy Ghost Fathers served their country as chaplains in the Army, Navy and Marine Corps. Eleven are still members of the armed forces, the others have resumed their missionary duties.

True to the missionary traditions of their order, Holy Ghost Fathers from the United States have gone and will continue to go to mission fields in Africa and Puerto Rico. In the course of the past two years, fifteen priests were sent to Africa. They are the only priests from the United States who have charge of a vicariate, the mission equivalent of a diocese, in Africa, at present. Today there are thirty American Holy Ghost Fathers in Africa and twenty in Puerto Rico. In Africa they labor in the Vicariate of Kilimanjaro, East Africa, under Bishop Joseph Byrne, C.S.Sp., D.D., and have eighteen main missions; innumerable out missions and stations are also in their care. In Puerto Rico they are in the Diocese of San Juan and the Diocese of Ponce, having seven parishes and over seventy missions and stations.

Tomorrow

The Holy Ghost Fathers will continue their labors among God's poor everywhere.

During this year a Father of this Missionary Society makes an appeal, according to our Missionary Cooperative Plan, in the following parishes of our Diocese:



Native Students for the Priesthood at Kilema, East Africa, under care of Holy Ghost Fathers.

1. Chambersburg, Corpus Christi and Missions of Doylestown and Shippensburg.
2. Elizabethtown, St. Peter's and Mission of Mount Joy.
3. Gettysburg, St. Francis Xavier.
4. Hanover, St. Vincent de Paul.
5. Lewisburg, Sacred Heart of Jesus.
6. Littlestown, St. Aloysius.
7. Locust Gap, St. Joseph.
8. Milton, St. Joseph.
9. Mount Carmel, St. Joseph.
10. McSherrystown, Annunciation of the Blessed Virgin Mary.
11. New Freedom, St. John Baptist.
12. Shamokin, Assumption of the Blessed Virgin Mary.
13. South Enola, Our Lady of Lourdes.

The people of these parishes have an opportunity to help this splendid work of the Holy Ghost Fathers. If there is anyone else in the Diocese who is persuaded to help them in



Young Catholics of Kilimanjara, Africa, in a Holy Ghost Fathers Mission.

a particular way, donations may properly be sent direct to the Holy Ghost Fathers, 1615 Manchester Lane, N. W., Washington 10, D. C.

God will bless you!

* * * *

Store Installs Chapel

New Yorkers would undoubtedly blink and rub their eyes if they learned that Macy's was advertising "Come to our store and go to Mass. Then do your shopping."

That's what is happening here in Tokyo. Rev. John Murrett, a Maryknoll priest from Buffalo, reports that Tokyo's largest department store has remodeled the entire top floor of its store into a Catholic church. The new church was blessed by the Archbishop Doi of Tokyo, while a crowd of Japanese people and American military personnel assisted at the Holy Sacrifice which followed the blessing.

Elevator service to the seventh floor makes it possible for shoppers to visit the new chapel. Catholic attendants are on hand each day, including Sunday, to give visitors information regarding Catholic teachings and practices.

Tokyo's largest department store is learning that its top floor is a better drawing card than its bargain basement.

* * * *

Shusha Boys

Hundreds of "Shusha Boys" who, orphaned and homeless, had attached themselves to the American Army are wandering about Italy. They got their name from their desire to be "Shoeshine" boys for American soldiers in return morsels of food and chocolate.

They were forming into gangs, turning to anti-social activities. The Salesian Fathers, in the tradition of Don Bosco, gathered the boys together but lacked food and shoes and clothing to care for them adequately.

From the Catholics of the United States came thousands of pairs of shoes, and suits of clothing, hundreds of thousands of pounds of food. The Salesian Fathers were able to mould the characters of hundreds of abandoned little boys, whom they were able to take into their institutions.

* * * *

A Mission in New York

Deep in the heart of Harlem, a section of New York City is St. Charles Borromeo's parish of which Right Reverend Monsignor William McCann is Pastor. In ceremonies strongly reminiscent of Apostolic times, 100 converts were received into the Church recently in a mass baptism administered by 17 priests and presided over by the Most Reverend Stephen J. Donohue, Auxiliary Bishop of New York. In this neo-Gothic Church of St. Charles Borromeo 26 men and

74 women who had completed a 4 months' course in Catholic doctrine recited in unison the profession of faith and received the Sacrament of Baptism in the presence of a congregation of more than 700 friends and relatives, the majority of whom were non-Catholic. One week earlier in the neighboring Church of St. Aloysius an additional 74 converts had been received in similar services.

Unique among Catholic Churches on the Eastern seaboard, if not in the country at large, these two parishes under the direction of Monsignor William McCann have compiled an impressive record of conversions during the past 13 years, during which time more than 6,000 adult converts have been received into the Church.

In 1933 Cardinal Hayes appointed Monsignor (then Father) McCann to take over the parish of St. Charles, once a flourishing center of Catholicity in what is known now as West Harlem but at that time reduced to a congregation of less than 300 souls. Since the area of the parish had become an exclusively Negro district, Father McCann who, for 17 previous years had been a member of the Apostolate Mission Band of Preachers of the Archdiocese of New York, immediately began a campaign of convert-making in a field ripe for the harvest.

Surrounding himself with a group of zealous and mission-minded assistants who volunteered for this work, he initiated a series of public instruction classes held twice weekly over a period of 4 months. Three classes are thus held each year, supplemented by innumerable private instructions, and at the end of each class a mass baptismal ceremony is held. In 1936 the nearby parish of St. Aloysius which had been reduced to a membership of 18 parishioners was also assigned to Father McCann and a similar program was begun there. Once each year the Sacrament of Confirmation is administered in both parishes to a combined total of converts averaging over 500 adults a year.

Monsignor McCann estimates that during the past 13 years at least 6,000 others have come very definitely under the influence of the Church by following the instruction classes

and associating with the priests but because of invalid marriages, instability of temperament and other causes, it has not been possible to receive them into the Church.

Monsignor McCann points out that he and his assistants have devoted themselves exclusively during the past 13 years to convert work and have not concerned themselves directly with the problem of interracial integration, feeling that their mission is a purely religious and spiritual one and that the interracial problem, as it is called, will eventually take care of itself.

* * * *

A Special Member or Perpetual Member of The Society for the Propagation of the Faith has the holy Sacrifice of the Mass offered up for the repose of his or her soul, as soon as possible after notice of death reaches this office, Box 323, Carlisle, Pa.

Holder of Mass Certificate

Mrs. James H. Weaver . . . St. Patrick's York

Holder of Annuity Bond

Mrs. James H. Weaver . . . St. Patrick's York

Perpetual Members

During the past month the following deceased were enrolled:

Mrs. Bertha B. Allwein of St. Joan of Arc, Hershey by her husband, Mr. Herbert I. Allwein.

Gregory and Mary Zilka of Sts. Cyril & Methodius, Lebanon by their daughter Mrs. Julia Fittery.

Mrs. Catherine Skibinski by her son, the Rev. Joseph J. Skibinski, C.S.Sp., of Our Mother of Consolation parish in Mt. Carmel.

Sebastian Hovanec and Anna Hovanec Sharvais by their daughter, Mrs. Theo. J. Hirsch of St. Anthony's parish, Lancaster.

George W. Newman and Catharine M. Newman by their daughter, Miss Elsie C. Newman of St. Aloysius parish, Littlestown.

Ferdinand Strosser by Mrs. Anna Strosser of St. Ann's Home, Columbia, Pa.

Carmela Lupo of St. Joseph's Milton parish, by her sister Mrs. Mary Sunseri.

Ordinary Members

Mrs. Herbert I. Allwein
Anna C. Melbert
Mrs. James H. Weaver
Leo Livelsberger
Mrs. John Glessner
Mr. Thomas Lee

St. Joan of Arc
St. Rose of Lima
St. Patrick's
Sacred Heart of Jesus
St. Edward's
St. Joseph's

Hershey
York
York
Conewago Chapel
Locust Gap
Shamokin

Pray for them, please

Relatives or friends of the deceased are asked to send to this office the names of members who have died.

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OUR MISSION WORK

Box 323

CARLISLE, PA

Our Province

Volume 16

APRIL, 1947

Number 4



Holy Ghost School, Hato Rey, Puerto Rico



Fervor

Charity

Sacrifice

April, 1947

Vol. 16



No. 4

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Appointments:

Father J. A. Correia, Duquesne University.

Father P. I. Maciejewski, New Iberia, La., bursar.

Father T. F. Rodgers, Abbeville, La., bursar.

Father J. A. Griffin, Millvale, Pa., St. Anne, bursar.

Father G. Thelen, Chippewa Falls, Wis., Holy Ghost, bursar.

Father W. Blass, Detroit, Mich., St. Mary.

Father P. Becker, Sharpsburg, Pa.

Father M. Kirschbaum, Millvale, Pa., St. Anthony.

Father M. Lingscheidt, Detroit, Mich., St. Joachim.

Father P. Gross, Detroit, Mich., St. Mary.

Father H. Lemmens, Duquesne University.

Father J. Vonderwinkel, Dayton, Ohio, bursar.

Father J. D. Manning, Washington, D. C.

Father S. O. Eckert, Chippewa Falls, Wis., Notre Dame.

Father J. J. White, Cornwells.

Father H. C. Schuster, Sharpsburg, Pa., bursar.

Father W. R. Hurney, Lafayette, La., bursar.

Father A. S. Kliché, Pittsburgh, Pa., Immaculate Heart.

Brother Baldomir, Cornwells.

Brother Fulrad, Ferndale.

Brother Remigius, Ridgefield.

First Tonsure and Ordinations:

First Tonsure, at Ferndale, March 12, 1947:

Messrs. John C. Kees, Edward J. Jepson, Humphrey J. Smith, William F. Crowley, Daniel B. De Dominicis, George A. Crocenzi, Francis A.

Wright, Dennis V. Durning, William R. Graves, Louis F. Dolan, Vincent J. Niederberger, John E. Nader, Gerald Bouthillette.

Porter and Lector, at Ferndale, March 12, 1947, and *Exorcist and Acolyte*, at Ferndale, March 13th, 1947:

Messrs. Joseph V. Otto, Stanley I. Otto, Joseph T. Taminey, Norman F. Lord, James J. Beagan, Daniel P. Conklin, Constantine J. Conan, Tosello O. Giangiacomo, Edward J. Kelly, John J. Walsh.

Subdiaconate, at Ferndale, March 12, 1947, and *Diaconate*, at Ferndale, March 13, 1947:

Rev. Messrs. Ernest F. Kempf, John M. Jendzura, Edward J. Raszewski, Martin F. Connolly, Francis A. Greff, Philip C. Niehaus, Michael J. Carr, Albert J. Bullion, James A. Phalen.

Priesthood, at Ferndale, March 13, 1947:

Fathers Clemence F. Lachowsky, Francis J. McGowan, Stephen J. Lasko.

The ordaining prelate was Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford.

Perpetual Vows, at Ferndale, March 9, 1947:

Mr. Ernest F. Kempf.

Change of Address:

Chaplain Henry J. Haley, 501st Air Service Group, HQ Comd., APO 633, New York, N.Y.

Arrival:

At New York, March 17, Brother Theodorus Kwakman, on the SS. Westerdam, Holland America Line.

Correction:

Father Julien Peghaire sailed from New York for France on the SS. Marine Marlin, March 10, and not on the SS. Wisconsin, March 8, as reported last month.

Pray for:

Brother Wojciech, of the Province of Poland who died at Bydgoszcz, March 11, 1947.

The mother of Fathers F. X. and James P. O'Reilly, who died in Waterbury, Conn., March 25, 1947;

The mother of Father Daniel P. Dougherty, who is seriously ill.

Requiescant in Pace

Father Charles Leroux	May 1, 1915	59
Father Charles Steuer	May 14, 1918	92
Father M. Mayer	May 15, 1936	63
Father John Moran Ville	May 16, 1918	?
Brother Pius Bluem	May 16, 1939	80
Father John Desnier	May 19, 1909	52
Father John Wietrzynaski	May 20, 1902	27
Father Francis Schwab	May 23, 1903	58
Father Michael Kelly	May 31, 1931	50

General Bulletin

Acta Apostolicae Sedis Decree in regard to Confirmation

The *Acta Apostolicae Sedis* of October 3, 1946, publish a Decree of the Sacred Congregation of the Sacraments of September 14, 1946, promulgating new legislation for the administration of the sacrament of Confirmation.

This decree recalls that Confirmation may be administered to those who have reached the use of reason, and even before if there be danger of death. Since it is impossible for the Bishop, who is the ordinary minister of this sacrament, to reach all the subjects of his diocese, many die without having received Confirmation. To remedy this situation the Sacred Congregation of the Sacraments formulated a rule later confirmed by the Holy Father. Canon 782 foresees cases when a priest is the extraordinary minister of Confirmation, and it is the pastor and the other priests having the rights and the duties of a pastor over a territory, who are personally designated as extraordinary ministers of this sacrament, in cases of grave sickness with danger of death. These powers extend to the entire territory of their parish comprising hospitals, seminaries, even exempt communities, etc., and they cannot be delegated to others. The administration of this sacrament is an obligation incumbent upon pastors, and it must be done gratuitously.

Pastors must inform the Bishop about each individual case and the Bishop will in turn make a yearly report of the matter to Rome.

An Instruction recalls the principles which must govern the administration of this sacrament, in conformity with the Apostolic Indult: this concession holds only for the Latin rite, one male sponsor is required for boys and one woman sponsor for the girls; no one should be sponsor for more than two children,—conditions required for the sponsor,—duties of sponsors, etc.

Finally the *Acta Apostolicae Sedis* reproduce the liturgical rules for the administration of Confirmation by a priest, as published in the Roman Ritual in 1925.

Editions of Liturgical Books

The same number of the *Acta Apostolicae Sedis* publishes a Decree of the Sacred Congregation of Rites, of August 10, 1946, proclaiming that the official editing of liturgical books is reserved to the Vatican Press. This ruling is destined to prevent fanciful

changes in form and content sometimes found in the publications of other publishers. Henceforth other editors will need to obtain, each time, an authorization of the Sacred Congregation of Rites, and will have to follow the regulations prescribed by the Administration of the Property of the Holy See. Ordinaries will authorize printing only after carefully revising the texts and after verifying that they are in perfect accord with the Vatican edition.

Resignations and an Appointment

The Most Reverend Bishop Grimault, Vicar Apostolic of Dakar, resigned due to poor health. Father Salomon has been named Pro-Vicar.

The Sacred Congregation of Propaganda also accepted the resignation of Monsignor Faye, Prefect Apostolic of Ziguinchor, the reason being the poor condition of his health.

His Eminence, the Cardinal Prefect of Propaganda, announced the appointment of Most Reverend Pierre Bonneau as Vicar Apostolic of Duala. Father Bonneau was Principal Superior of the District of Yaoundé. Bishop Bonneau becomes titular Bishop of Tehmisionium in Phrygia (Karayukpazar).

Notes et Documents

Our Most Reverend Superior General sent a complete collection of the "Notes and Documents on the Life and Work of Venerable Francis Mary Paul Libermann," to the Sacred Congregation of Propaganda and received the following acknowledgment:

Sacra Congregatio De Propaganda Fide. Prot. N.B. 46. Rome, December 6, 1946. Most Reverend Father General:

It is with sentiments of deep gratitude that I have received the collection 'Notes and Documents on the Life and Work of Venerable Francis Mary Paul Libermann' which Your Excellency has so kindly offered to the Library of the Propaganda. This invaluable collection of documents is doubly precious because of the exceptional influence which Venerable Libermann has in the African missions. His missionary principles harmonize perfectly with those of the Propaganda. His views concerning an African clergy, his perfect obedience to the directives of Rome, his wisdom manifest in his instructions to his missionaries, his competency in giving spiritual direction to his evangelical laborers, make this collection, published under the auspices of Your

Excellency, not only a monument to the honor of your Venerable Father, but an extremely rich treasury of missionary doctrine. Our librarians who publish the "Bibliotheca Missionum" are most happy to be able to draw from this mine. The desire expressed in the preface of the first volume has been well realized. This collection has greatly contributed toward spreading the knowledge and the love of your Venerable Founder and his Congregation.

Accept, Your Excellency, the expression of my sentiments of highest respect and entire devotedness.

✠ Peter Card. Fumasoni-Biondi,
Prefect of the Propaganda.

—o—

Avis Du Mois

HOLINESS - CHARITY

Our Divine Lord not only commands us to be holy, but He gives us Himself as a perfect model of holiness, and puts at our disposal sacramental means for our sanctification.

This holiness to which God calls us already here on earth must manifest itself by a radiating charity. Our Lord's desire in binding us together is that our souls should become one living unity: *Sint unum!*

Saint Paul compares this union with that which exists among the members of one same body (Rom. XII,5): "So we being many, are one body in Christ; and every one members of another." All cooperate in the general functions of life, but observing due subordination. They assist one another, they keep the place assigned to them in the hierarchical order, they fulfill their offices in their respective spheres of activity.

This admirable organization applies to the Church and in a particular way to religious families. It serves to maintain good order, peace, moral well-being. Where the bonds of union suffer injury, the body is weakened and the life of the community declines.

This disorder usually springs from self-love, which wants to draw everything to itself and seeks to foster its own interests rather than those of the Community.

At the beginning of this year, let us resolve to avoid singularity, self-regard and self-centeredness, and to sanctify ourselves by a broadminded charity, practiced generously.

Whatever the place we occupy in the Congregation whether we be the arms or the feet, the eyes or the

(Continued on page 55)

Ourselves, Incorporated

FERNDALE

As usual, the proximity of Spring has not intimidated the New England weather man, and the usual February and March "snow and blow" hold sway in Ferndale. Getting twenty Fathers out to ministry and back again, not to speak of the baker, the butcher and the—milkman, is no little chore for chauffeurs and the Ferndale highway men.

Normally Spring at Ferndale betokens Ordinations: tonsure, minor orders, subdiaconate and diaconate. This time, however, we add another order to the list, the priesthood for Rev. Messrs. McGowan, Lachowsky and Lasko, whose age prevented the usual dispensation for early ordination last June.

The lot fell to the Philosophers this time to command the rostrum in the auditorium and explain, defend and object to the ethical problem, "The absolute, i.e., average family wage is due (by the employer in normal circumstances) ex justitia commutativa."

Profitable extracurricular activities still have their place at Ferndale. "The Legion of Mary" has been progressing for the past two years, having a meeting every month; "Catholic Action" began a few months back in a humble way, and several cells are functioning at the present time; a Philosophical Study Club was inaugurated a short while ago, the purpose of which is to broaden and deepen one's insight in this fundamental science; the "Spiritus" publication continues to make its regular appearance, thanks to a very active and zealous staff; the Dale's new delineator in the lighter vein is the up and coming "Ferndale Crier," sent to recent graduates and to all who desire it.

On his way to his assignment in Haiti, Brother Bonaventure Cresson, (from the French Province) stopped here for a few days. Here is one who was really in the war, or rather I should say who was drawn into the maelstrom of its horrible effects. Brother Bonaventure was in thirteen prison camps and managed to escape from five of them. He still bears the marks of his painful experiences. Although he missed the famous "Dachau Camp," he did not escape similar treatment. His new assignment should not prove very difficult for one of his stamina.

CORNWELLS

This could go down as "casualty month." An interesting experiment in open-air cooking resulted from a fire at the plant that sells us our cooking-gas, and a doubtful fight has been fought with the water-pumps, its high-point being a waterless Sunday. For the main pump finally succumbed to old age. A new pump, out of our foresight, snugly resting in the basement for this eventuality, was triumphantly brought forth. Rigging was constructed, the old casing was drawn up, installation began. But the discovery of a missing part called a halt, somewhat melodramatically. For the missing part, hard to get, we are still waiting. At the old well, the emergency pump chugged tremulously through the house until one day it dropped part of itself down a hundred and fifty feet of pipe. A frenzied day's fishing regained the vital piece, and once more the little pump valiantly but frantically vibrates every pipe in the building.

January was brought to its customary shuddering stop by examinations. They began on the twenty-seventh and ended on the thirtieth. A free day intervened in the interest of the sanity of all concerned, and the new term began on February 4.

February 2, the anniversary of our Venerable Father Liberman, and visiting Sunday, was a day of rare events. There was a striking mission exhibit, at which was featured a gallery of miniatures of African subjects, painted by Father Gross while interned. There was an original one-act play entitled, *The Conversion of Liberman*, written by two scholastics of last year, now novices. This was followed by a raffle of money prizes, the proceeds of which increased the local C.S.M.C. treasury.

We celebrated the transferred feast of the Purification with a solemn mass and a free day. Free days being the life-blood of any school, we mention as relevant the half-day on Shrove Tuesday and the full day on the birthday of George Washington.

Our new German confreres are at home by this time. The brothers are exercising their considerable talents in various projects of improvement, notable among which is the renovation of the plaster in the scholastics' recreation hall. Some of the fathers are

doing some of the difficult work of assisting students advanced in age but not in Latin. Father Eckert and Brother Remigius are assisting at the chapel organ, and Father Eckert is also aiding in the teaching of singing. Father Gross has inaugurated an art class. The whole group has broken into local society by a dinner given in its honor at the Shrine of the True Cross.

Basketball has suffered considerable restraint this month by the lack of sufficient water for showers, since no unnecessary strain can be put on the temporary system. There was only one day of skating, for what cold weather there has been, brought its own blanket of snow. These items have conspired with the disheveled state of the recreation hall to bring about an-unwonted lack of recreational features, but the scholastics have proven by it all, their growing manly stride.

Our distinguished visitor of the month was Father Robert J. Eberhardt, back from Puerto Rico for a short rest.

RIDGEFIELD

Work on our new barn is proceeding satisfactorily. We are awaiting the arrival of warm weather before commencing work on the cement floor. Completion of the floor will finish the work on the interior for all practical purposes.

The winter has passed and the snow, the snow shovel and the toboggan have contributed their varied share to the making of a novice. We look forward to a more pleasant and gentle treatment at the hands of spring.

The Ridgefield herd is now down to two. "Rosy" (in case you know her; she was a gallant calf) outlived her uselessness and was butchered. She gave every promise of turning out to be a lovable beast and no doubt would compare in every way (if given a chance) with the cow that inspired R. L. Stevenson to write:

The friendly cow all red and white,

I love with all my heart;

She gives me cream with all her might

To eat with apple-tart.

WASHINGTON

We decided a little more and better grass on the lawn would give a better setting to things on Manchester Lane, so at the first sign of spring workmen were on our lawn again. We are getting a new top thereon. New soil is being hauled in and a good supply of high grade seed has arrived. Two

or three experiments in trying to grow a lawn without the proper soil convinced us that this cannot be done even in Washington.

Conditions and circumstances brought us about the usual number of guests this month. Improved taxicab service in the Nation's Capital has helped us considerably to "Welcome the coming, speed the parting guest."

The cold logic of the Not-Yet Club not to hold their annual meeting at The Lane has been received here like a spring snow.

AFRICA

1927 for me, 1947 for you.

Oftentimes out here, I would like to call upon you confreres at home to render us an account of your missionary, priestly and religious lives as you do of us. (O.P. has been doing just that for going on fourteen years. Ed.) Some day we may organize "Our Vicariate" and wheedle some literary contribution, entitled "From Back Home."

Just returned from a few days' visit to Kibosho and Kilema. I attended the ordination of two priests in the former place and acted as archpriest for a first solemn high Mass in the latter.

After twenty years it is a consolation to share in the offering to God of two priests, who were boys in my first years of service out here in St. Patrick's Teachers' Training School. To Father John Kifunguomali I remarked, "1924 for me, 1947 for you." He had written me a very grateful letter in good English recalling what had come from the lump of clay we had to mold. Little we thought in those early days that he would one day join our ranks in the priesthood.

Father John's first Mass was quite like our own. Father Neville preached; Father Danaher was deacon; and Father Andrea, one of the African priests, was subdeacon; I was archpriest. The church at Kilema is small but certainly over 1,000 were present at the Mass and about 900 received Holy Communion. Wilhelmi and Catharina, Father John's parents, was there, his paternal grandmother, Marsellina, and two aunts both awaiting the Grace of Baptism. We had a picture taken which I may send you later.

After the Mass school children gathered around the priests' house to sing and read addresses and present Father John with envelopes containing humble gifts. Heads of societies

did likewise. It was a great day for him and his sentiments were those of the grateful children: "God is too good."

For the first Mass of Father Joseph Babee we were like Moses and the Promised Land. A very heavy rain with thunder started on Saturday afternoon just at the time we had planned to leave the Senior Seminary. I was to take Father John to Uru in our car. At about 4 o'clock we decided to start as the rain had ceased. Though the distance is only about 15 miles the road however is very rough. Father Manning was to take His Excellency to the Mission of Umbwe, about 15 miles in the opposite direction. He went ahead of me, but I benefited by his misadventure, for his car slipped and stuck in the mud. We put on chains. He did that also, but later. Farther on he slipped off the road and into a water furrow. We all decided that we should stay at St. Patrick's Training School for the night. Only 4 miles from Kibosho, we should do well to reach there safely. We did at about 6 P.M. Food and lodging for 5 unexpected guests was the greeting we brought Father Joseph P. Nopinger. Later we dressed Father Joseph in a rain coat and hood and sent him off with a few boys. Father Kornips and I would have gone also if we had the protection against wet clothes. We hoped to follow in the morning but we could not. Fathers Neville and Danaher were likewise "rained in" in Moshi. Such was the bitter-sweet of our first-fruit offering from St. Patrick's.—Father Mar-ron.

PUERTO RICO

New Chapel at Arrozal

We have just given the finishing touches to a chapel in Arrozal. Through the magnificent aid of the Catholic Church Extension Society plus mighty fine donations from Fathers Hoeger and Connors, a rather nice building was constructed. It is dedicated to the Sacred Heart under the special protection of St. Joseph. The Good Carpenter's hand was almost visible directing the work and securing the material at a time when prices were sky-rocketing and material scarce.

Arrozal is a barrio that always belonged to the parish of Arecibo, but not until 1939 was any regular missionary labor done there. True, many trips, both on horse and afoot, were made from the beginning in the days of Fathers Plunkett, W. Duffy, Guth-

rie and Boyd, but due to the distance, the bad roads and mainly the lack of missionaries, Mass was not said regularly nor was catechism taught. However in 1939, Father Kingston began to say Mass there several times a year.

In 1943 the people of the barrio asked that a permanent chapel be built, since all religious services were being held in a converted stable and garage, dirt floor, straw walls and zinc roof. By this time the attendance at Mass overflowed the crude shelter and oftentimes the poor faithful had to stand in the blazing sun or in a tropical down-pour whilst fulfilling their religious duties.

Now we have our chapel. The people attend very well. The Communion and the Confessions are increasing, and that is the real means we use for judging progress.

The solemn blessing is to take place on May 11. Bishop Davis will officiate.

ROME

Rome In Spring

The Roman spring is here. The glorious Mediterranean sun is shining in a cloudless sky. Gone now are the frosty breath and the cold feet. It is a saying among the Romans that the severe cold in Rome never lasts over fifteen days. It was true, at all events, this year. The real cold struck us towards the end of December, and began to leave about the fifteenth of January. Now at the middle of February, the cold is a thing of the past. The people bask in the sunshine, at every piazza, and at every open spot in the city.

Perhaps living conditions in Rome are going to improve somewhat. The rather gay and carefree "buccaneering" which goes by the name of the Roman Black Market is being checked. There are many evidences of it. At the front of the Pantheon, in the piazza before the Senate Building, before the Main Post Office, there are police patrolling now, with no food or cigarette stands in evidence. The law is being enforced. The papers too give stories of checkups on grocery stores, restaurants, and tobacco shops. Over two hundred business establishments have been fined for not complying with city regulations.

In keeping with this tendency there is an edict commanding all foreigners, under pain of deportation, to register with the city "Questura" before

The International Scene

the end of March. All aliens are to carry a card of identity with them at all times. This for us means another long wait in a line to have our papers checked. The Italian is notorious for never being in a hurry. The reports seems to have in mind the many D.P.'s, and even hunted criminals, who have flocked to the city, as a safe refuge.

The city papers have been rather outspoken in their criticism of the Treaty of Peace enforced on the country. Even the two most conservative journals "Il Tempo" and "Il Messaggero" openly voiced their dissatisfaction. Their arguments were that the clauses had been drawn up without any consideration for the ethnic and economic consequences to Italy. It seems to me that their criticism to a certain extent is very just. For example, Briga, which had been ceded to the French, is the source of most of the electrical power for the industrial north. The direct result of this now is that the Italian industry must buy its power from the French. In Pola, a city of twenty-seven thousand people, there is a mass evacuation, before it is turned over to the Yugoslavs. A census shows that twenty-five thousand people are leaving, or desirous of leaving the city, if they had the means.

Italy in itself is a very poor country. Much of the land is unsuitable for farming. Where there are farms, in many instances, their productivity is not sufficient to support the many people in the country. One of Italy's greatest assets, if not the greatest, is its surplus man-power. One often wonders what the crowds of men and boys on every street corner in the city of Rome do for a living. This brings up the question of the colonies. It seems only natural that there be some outlet for the excess population.

Avis Du Mois

(Continued from page 52)

hands, our life and our happiness will be proportionate to our fidelity to community life. Life in common does indeed demand self-abnegation and the sacrifices of particular attractions. The degree of blessedness reserved for us by God will not be measured by our duties and positions in the present life, but by our fidelity in fulfilling them.

May we therefore have one only ambition namely to be in God's Hands pliable, faithful, docile instruments.—
✠L. Le Hunsec.

Mother House: The cold spell at the end of December and the beginning of January caused a number of colds, grippe, etc. Our Most Reverend Superior General was also forced to remain in his room for a few days. With the coming of milder weather we expect these ills will soon depart. Before Christmas Most Reverend George Haezaert, Vicar Apostolic of Katanga and Father John Frys, Provincial of Belgium, visited us. On Sunday, January 12, the Mother House made its traditional pilgrimage to Our Lady of Victories, in the name of the entire Congregation. The sermon was preached by Father Bunot, missionary of French Guinea. He showed us the difficulties met with by the missionary, especially in Guinea, and recommended to the prayers of the Archconfraternity a new mission which he plans to found among the Moham-medans of Fouta-Djallon.

France: Tours for arousing vocations and spreading missionary interest have been resumed. During the holidays Father Cosse, Superior of Ruitz organized several of these with the aid of scholastics. They were able to reach a great number of institutions, and in particular, twenty-two boarding schools and about 1,200 children. A pilgrim band travelled through Lorraine and gave conferences in about twenty boarding schools. This reawakening of missionary interest should have excellent results, both as regards vocations and help for the missions. In Brittany it was Father Le Chevalier, returned from Loango, who was in charge of these missionary trips, but more difficulties were met there from the ecclesiastical authorities. Father Barre, professor at the scholasticate of Chevilly, gave conferences to the men at the National Marian Congress of La Salette. The novitiate for Brothers has been installed at Piré.

The Brothers with first vows remain at Chevilly where they form a separate group under the direction of Father Cornu. Bordeaux will celebrate the centenary of its foundation on March 2. Neufgrange is succeeding in putting its buildings in order; there are already 34 junior scholastics and 4 aspirant Brothers. At Bouveret, the golden jubilee celebration of Father Mucker was observed. The latest Provincial Bulletin announces that Father Joseph Bouchaud has been

named director of the "Annales" which will soon resume publication.

Ireland: Seven young Fathers left for the West Coast of Africa in the beginning of December, and thirteen others were to follow at the end of the same month. Those for the East coast were also to go to their mission a little later. Rockwell has 500 students, of whom 12 are French, one Spanish, one Italian, two American (U.S.), one from Trinidad and a few from Great Britain.

Portugal: Father Hascher is making a visitation of the Province. Portugal has 25 novices, 225 junior scholastics and 43 aspirant Brothers. At Braga there was an epidemic of typhoid fever; 27 students were stricken, but fortunately there were no casualties. At Porto the municipality changed Nogueira Street to Father José Pacheco-Monte Street. This is a fitting tribute to our confrere who did so much for that section of the city where his influence was so great. Father Provincial, accompanied by Father Rego, who was returning to his post of Principal Superior, visited our works in Cabe Verde. Both received a warm welcome.

Germany: The house of Knechtsteden has finally been evacuated by the Polish refugees who had occupied it almost entirely. The work of restoration was immediately begun so that the building may once more serve the senior scholasticates and the various other works sheltered in this great house.

United States: The work for vocations, organized by the Province, has had beneficial results. At the junior scholasticate in Cornwells, there were at the beginning of the school year 102 students, of whom 44 were newcomers. The 7 novices who made their profession August 15, 1946, have been replaced by fifteen others. There were also four postulant Brothers. Of the 7 Fathers who made their Consecration to the Apostolate in 1946, three went to Kilimanjaro, two to parishes in the Southern part of the Province, one to Rome and another to Paris. Duquesne University has an enrollment of 4,108 students. On September 22, was celebrated the sacerdotal golden jubilee of Father Wuest at St. Mary's, Detroit. Father Collins, after long negotiations, final-

ly succeeded in liberating some of our German confreres of the Prefecture Apostolic of Benoué who were interned for six years in Jamaica.

Belgium: Christmas celebration was resumed with due splendor, as before the war. Bishop Haezaert, together with the returned missionaries of Katinga and Angola, are keeping alive the missionary spirit, while resting and recuperating. Six of these missionaries now occupy a house recently bought at Nylen. There is again some difficulty in obtaining passage for missionaries desiring to go to the Congo. At Lier there are almost 100 students. Father Declercq gave a conference at Louvain during the XVIIth Week of Missiology.

Holland: In December 1945, of 90 Missionary Institutes established in Holland, 35 Congregations for men had 807 Fathers ready to leave for the Missions (of whom were 105 Holy Ghost Fathers); the ten Congregations for Brothers had 100 Brothers ready for mission work (of whom 16 were Holy Ghost Brothers); and the 50 Congregations of Sisters, had 163 Sisters destined for the missions. Of the 121 Fathers and Brothers of the Congregation, appointed to the missions, 116 left for their posts in 1946; only five remain to be sent. It is this Province which has sent the greatest number of reinforcements to the missions. Of 240 Fathers belonging to the Province of Holland 173 are in the Mission Field.

England: On December 3, two young Fathers left for Sierra Leone and two others for the Prefecture of Benoué. Father Whiteside, who was a military chaplain, was demobilized. He visited Paris and is ready to return to the Missions.

Poland: The work of reconstruction is in progress. Father Forys has been able to occupy (since December 4) the room formerly used by Father Tomaszewski. The Red Cross has promised to return at least part of our house at Puszczykowko, which it occupied since it was exacuated by the Germans.

Rome: On December 8, patronal feast of the French Seminary, Pontifical Mass was celebrated by the Most Reverend Martin Gillet, Archbishop of Nicaea, former Superior General of the Dominicans. There was later a Marian Exposition and a reenactment by Father Lecuyer of the "Mystery of Emperor Julian." On December 22 the students of the seminary and our Roman scholastics were

on St. Peter's square with the immense crowd come to acclaim the Holy Father. The voice of His Holiness was heard clearly over the amplifiers throughout the vast place and even far beyond. The seminary was honored by the visit of their Excellencies, Bishops Wolff of Majunga and Marie of French Guiana, Monsignors J. de Lange, Prefect Apostolic of Teffé and J. Faye, Prefect Apostolic of Ziguinchor.

Guadeloupe: On December 8, Bishop Gay organized a great Fair for the benefit of the work of St. John Bosco of Bisdary. There were more than 20,000 visitors and financial returns were most satisfactory. It will be possible to take care of twice as many children in this establishment.

Martinique: On December 3 took place the inauguration of the Pavillon of the Catholic Youth Organization at the Cathedral. Father Simon, who underwent an operation, is getting better.

Amazonia: Father Hascher, after finishing the visitation of the two Districts of Teffé and Upper Jura, left in the beginning of December for Portugal. He was accompanied by Father Albuquerque. Monsignor J. de Lange, after his return to Holland at the end of his visit to Rome, expects to leave for Teffé.

Dakar: Father Boutrais writes that he has about 400 persons attending daily catechism at Mont Roland; at Fandène, there have been 343 Communions; this whole region of Nones, where the people keep alive the memory of Cardinal Verdier, is now in our hands.

Gambia: In his annual report, Father Farrelly gives interesting details concerning the apostolate in Gambia. A modern kindergarten school has been opened at Bathurst in September 1945. It is under the direction of the Sisters of St. Joseph of Cluny and it is the first of its kind in Gambia. It accommodates 340 children between the ages of five and seven. In the interior of our mission we are realizing more and more that many Mohammedan Negroes are only superficially converted to the Faith; they are not practicing it but have rather kept their pagan beliefs. They are not as much opposed to Christianity as was formerly supposed. Even Mohammedan chiefs are giving land to the Mission for the foundation of our schools and they send their own children to these schools. On the other hand a new law authorizes the opening of

schools placed under the direction of Mohammedan chiefs. The Missions have the right to open Catholic schools, but not in places where Mohammedan schools are already established. It is therefore a question of acquiring as much land as possible before the Mohammedans establish their schools.

Ziguinchor: There are four African novice Brothers at Temento; two postulants have received the habit and three others are preparing for their Oblation.

Onitsha: The Status Animarum reports more than 50,000 baptisms during this year. The Vicariate has 1,434 secondary stations. There are presently 9 African priests, 2 Brothers and 8 African postulant Brothers, two Religious Sisters and twelve African aspirants for the Sisterhood.

Douala: The nomination of the Most Rev. Pierre Bonneau was announced at Douala before Christmas. His consecration will take place at Douala, where it will coincide with the tenth anniversary of the foundation of the organization "Ad Lucem." Cardinal Lienart, Archbishop of Lille and President of "Ad Lucem," will go to Douala for this event and will be the consecrating prelate.

Yaoundé: Beautiful celebration of Christmas! At Mvolye there were 6,000 Communions, of which 200 were received by Europeans. In East Cameroon, the field of labor of our Dutch confreres, there are actually 20,000 Christians and 15,000 catechumens. The Vicariate of Yaoundé now had 26 African priests, 20 African Brothers and 43 African Sisters. And the process of getting vocations is kept going, for there remain 28 senior seminarians and 110 junior seminarians, 9 novices and 36 postulant Brothers, 16 novices and 138 postulant African Sisters.

Gabon: The Most Rev. Louis Tardy, whose health has not improved since his return to France, remained for a while at Chevilly. Operations and treatments failed to help. In spite of new arrivals Gabon has seen more missionaries depart for Europe during the last two years than it has received. It is true that most of those who went to Europe will return to the mission.

Brazzaville: Bishop Biechy is now visiting the missions in his Vicariate. In November he made a visit to Yaoundé where he acted as delegate of the Red Cross. Two African priests,

candidates for the elections, failed to receive the necessary number of votes.

Bangui: The Abbé Boganda, of Bangui, has been chosen for the Legislative Assembly and he has arrived in Paris where he will take up his duties in the Chamber of Deputies.

Luanda: We expect in the near future to open a new junior seminary at Cabinda. We shall also open a new station at Lombé.

Nova Lisboa: The Catholic diocesan paper "Traço de Uniao," in its October issue, describes a visit to the major seminary which has been under construction for several years at Nova Lisboa. Judging from this article the Seminary of Christ the King is nearing completion. It will comprise four wings. The Mission of Bailundo celebrated the 50th anniversary of its foundation in August.

Zanzibar: Present at the consecration of the Most Rev. John McCarthy at Nairobi, on October 27, were the Most Rev. David Mathew, Apostolic Delegate, consecrator and his two assistant consecrators, their Excellencies, Bishops Hilhorst and Kiwanuka; Most Rev. Edgar Maranta, of Dar-es-Salam Amann of Ndanda, Mathews of Dodoma; the preacher was the Most Rev. Joseph Byrne of Kilimanjaro. About 100 priests and more than 2,000 lay persons filled the church. After the ceremony Bishop McCarthy went outside, where he was enthusiastically received by more than 5,000 persons.

Diego-Suarez: On October 27, there took place at Vohemar the blessing of the church which is the work of Fathers Britschu and Irigaray.

Mauritius: Father Streicher finished his visitation after assisting at the feast of All Saints in the parish of St. Ann at La Reunion; he has now returned to Mauritius.

Ticker Talk

At Del Mar, Cal., attempts are being made to secure some government material for the building of a temporary chapel. . . In Puerto Rico repair work is still being done on the damage caused by the earthquake. . . Father Haley has managed to see conditions in the French and British zones in Germany. He also visited Ireland. . . St. Mark's Rectory, N. Y., received a new coat of paint on the inside. . . Fathers Kanda and Conners are doing part time chaplaincy work amongst war veterans in the nearby clinics at Hato Rey, P.R. . . Some landscaping work still remains to be

done around the enlarged rectory at Jayuya, P. R. . . The Sisters Adorers of the Precious Blood with Mother House at Columbia, Pa., are scheduled to take charge of the new school at Hartsville, S. C. The school has not yet been constructed but plans are ready. . . At Carencro, La., a plot has been purchased for a convent. . . Father Wersing secured a donation of \$1,000 for the proposed convent chapel at Muskogee. . . Father F. Nolan is teaching at Rockwell College, Ireland. "A whiff from the warm South would be most welcome now," he writes from snow-bound Ireland. . . Father McAnulty, too, got a chance to see France, England, and Eire. He had planned to see Rome, but could not. In County Mayo he found his mother's birthplace and he was delighted with the reception given him by the Irish confreres. . . A high school is needed at St. Gabriel's, Hot Springs, Ark., and Father Haines is planning on buying some property with a view to building. . . The Journal of Religious Instruction (December, 1946) gave a favorable but rather late review of "A Tryst with the Holy Trinity." . . There are 8,000 men at Fort Sill, Okla., where Father Curran is stationed. A large number of bad marriages remains to be taken care of. . . Father Lundergan had a very successful Forty Hours Devotion. Several of the neighboring priests attended the closing exercises and dinner. . . Father Gilligan is doing chaplaincy work at the Veterans' Administration Hospital in Arecibo. . . At Muskogee, Okla., the Express Company found itself in trouble when it was unable to account for the loss of two shipments of Father Montambeau's mistletoe. . . Father Hoffmann, provincial of Germany, arrived at the Mother House in February. . . Sacred Heart, Detroit, has about 90 taking instructions. . . Fr. Leonard is busy covering the schools in Pittsburgh Diocese. . . Fr. Walsh (St. Daniel's, Shreveport) is working hard on the building fund campaign. . . A lady from New Canaan, Conn., writes telling us that a Mission given there by Fathers Brannigan and McCaffrey was very inspiring. She asked for more information about us. . . Some C.A.R.E. food packages have been sent to our Fathers in Germany and also to some of their relatives. Father Kreuter, superior at Heimbach, tells us that the house was badly damaged during the war and that one of the Brothers was killed there. He confirms the newspaper reports of the severe shortage of food and fuel.

Our Lady of Guadeloupe

(Preface by Archbishop Cantwell to the new edition of Our Lady of Guadeloupe by Rev. George Lee, C.S.Sp.)

We are gladdened to have this admirable narrative of the story of Our Lady of Guadeloupe from the pen of Father Lee. Devotion to the Blessed Mother knows no frontiers. Every nation cherishes Her in its own unique way. It is significant that Almighty God should have smiled on the beginnings of colonization on this continent. As always He signifies His blessing by the visitation of Her who, in His human walking among us, was His dearest possession, and who now reigns Queen of all the Angels and Saints. She is the Dawn of which Christ is the Sunrise. She is the Moon, the reflection of His Light. She is the Mystical Rose. She is terrible as an army in battle array.

By solemn pact of dedication Our Lady of Guadeloupe has been invoked the Patroness of the Americas. No treaty or doctrine of continental unity can ever bind us strongly as the faith we possess. Over the pampas plains of the Argentine, over the wilderness of mountain barriers, interlacing the islands of the intervening seas, at home in the village communities and metropolitan cities of our nation, She spreads the mantle of Her protection and calls to Her queenly side the young and old, the lowly and the lordly.

She has, too, her band of troubadours who sing Her songs. These pages by Father Lee form another voice of that chorus that constantly resounds in Her praise. It is high time that all of the Catholics of the land should know and venerate Her under this ancient title. May this little work find access to many a home, to announce once more the glad tidings that the winter is over and gone, and that the flowers have again appeared in our land.—✠ John J. Cantwell, D.D., LL.D., Archbishop of Los Angeles.

* * * *

Many follow Jesus to the breaking of bread, but few follow the ignominy of the His cross.—The Imitation.

BULLETINS

OUR LADY OF VICTORIES

Salisbury, N.C.

In 1941 on the invitation of His Excellency, the Most Reverend Eugene J. McGuinness, the Holy Ghost Fathers entered the diocese of Raleigh, North Carolina, to begin mission work amongst the colored population of the State, first in Salisbury, later in Sanford.

In February, 1942, Father Joseph A. Griffin was appointed pastor of the first mission, Our Lady of Victories, in Salisbury, North Carolina. Upon his arrival he took up residence with Rev. Cletus J. Helfrich, pastor of the Sacred Heart Church. The two colored Catholics in the town had attended Sacred Heart Church for several years.

Father Griffin found a suitable site for the new mission in the Northwest section of the town. The property and building on it belonged formerly to the Marsh Mills, but had been abandoned for a numbers of years. This property is located on Fisher and Lloyd Streets.

The Congregation of the Holy Ghost was duly incorporated in the State of North Carolina on September 9, 1942. The official title is, Holy Ghost Fathers of North Carolina, Inc. The deeds of the purchased property were transferred to the Congregation in November, 1942.

Father James J. Bradley was appointed to replace Father Griffin who entered the Military service. The former arrived in Salisbury on October 2, 1942.

Because of the strict regulation concerning the erection of new buildings, a condition brought on by the war, Father Bradley found it impossible to build as had been planned. A store was rented at 1122 W. Horah Street and the first Mass of the new mission was offered on Christmas Day, 1942. Because of the sale of this property, Father Bradley was forced to move out five months later. Mass was then offered in the home of Mr. and Mrs. W. O. Ferron, 630 W. Monroe Street. Mrs. Ferron was a convert of many years and originally from Richmond, Virginia. Mr. Ferron was received into the church years ago by Father C. J. Plunkett, C.S.Sp., when he was pastor of St. Mark's parish, New York City.

Mr. Perron died on October 13, 1943, and was buried from Sacred Heart Church. Mrs. Perron returned

to New York after selling her home. Mass was then discontinued because no suitable place could be found. Father Bradley continued to live with Father Helfrich.

Periodically during this time the War Production Board was petitioned for the proper permits to begin construction of a small chapel but each time the petition was rejected. Towards the end of the 1944 two more lots were purchased beside the property already owned. In this way ample room was guaranteed for future expansion.

In May 1945, Mr. Dan Nicholas, a non-Catholic, offered the use of a house he owned in the Negro section to Father Bradley, rent free, to be used as a residence and a place to offer Mass. The Women's Club of the Sacred Heart Church presented a purse to Father Bradley to help defray some of the expenses incurred in furnishing the house. One room was set aside for a chapel and Mass was offered here for the first time on Trinity Sunday, May 27, 1945. Father Bradley then moved from the Sacred Heart Rectory to his own residence in June, 1945. This house is numbered 216 South Craig Street.

An Information Class was formed to interest the Negroes of Salisbury in the Catholic Church, of which they know very little. The first convert of the new mission, Miss Carmen Mouzon, a student in Livingston College was baptized and received her first Holy Communion on Low Sunday, April 28, 1946. The first marriage was performed on June 16, 1946.

Converts are few at present but it is a distinct advantage having a small house and chapel in the Negro section. Prejudices are breaking down, people are becoming more friendly and much interest is being shown in the Information Class. At present, efforts are being made to raise a building fund in preparation for the day when it will be possible to begin our first building.—J. J. B.

LITTLE COMPTON, R.I.

ST. CATHERINE

At the beginning of the New Year comes the pause that enlightens. We look both ways, backwards and forwards. To the rear we see all the good that has been accomplished, in the front lie hope and anticipation. Between past and future stands the actuality, which none cares to appraise

too closely, or much below the statistical levels. St. Catherine's is little better or little worse than any other little country parish laboring under like conditions.

Thirty-five years ago it was wonderful to get this little church built. At that time the fathers often hitchhiked here to say mass. Still there were disadvantages. It was necessary to give all the instructions in catechism, in this little 45 by 26 building. Little tots and high school youths had to be all crowded together. Little could be done. A few generations so educated makes us marvel at the grace that supports the faith.

At the moment the problem of education is the same here as every place where there is no Catholic school namely. how much solid doctrine can the children stand? How much does it have to be diluted with natural interests, and how long can this process go on? How to overcome the condition where the child never hears a word about religion except the three quarters of an hour that you have him weekly, and where he is not infrequently reluctant to hear much about it then? Another problem is to overcome the tendency of the young to follow in the footsteps of the old and receive the sacraments only semi-annually.

The prevalent vices of the day have made their way out to this isolated place too. St. John would find too many of whom he might say: "It is not lawful for you to have her"—or him; and Rachel would find reason to bewail "because they are not." On the other hand, the many who are faithful in attendance at mass and the sacraments bring joy to temper the tribulations.

The Rosary Society is active in every way. The Holy Name Men are lagging. Every farmer here does two days' work in one day, and it is not possible to get them out to meetings. Days set aside for communion of the different groups are not successful because of the transportation problem. Consequently, we try to encourage the entire family to go to communion at least every month.

Father T. Joseph Wrenn gave a very successful mission here last Lent. During the year 31 children received First Communion; 78 were confirmed; we had 8 baptisms, 8 marriages, and 4 funerals.

On the material side, we were able, through the help of St. Catherine, to purchase ground for a new church, school, convent, rectory and a large plot for a cemetery.—W. J. M.

HOLY GHOST

Detroit, Mich.

An account of the progress of this parish from 1940 to date would actually amount to a complete history of the foundation as it was established only a year before that time, April 1939. The parish is an outgrowth of a study club conducted by several ladies who had busied themselves by giving religious instruction to several interested families in the area. The parish is located in a highly developed residential neighborhood, wherein most of the residents are property owners and whose pride in their community is reflected in the manner in which they maintain their homes. The community, known locally as Conant Gardens, furnishes ample proof of what Negroes can, and are anxious to do for self-betterment if but given the opportunity.

For two years prior to its establishment as a Mission of Sacred Heart parish in Detroit, catechetical classes were conducted in private homes of prospective converts. When the number of those taking instructions became sufficiently large the ladies approached Father Henry P. Thieffels, pastor of Sacred Heart parish and requested that he take the group in charge. Having assured himself of the group's potentialities, Father Thieffels approached His Excellency, Archbishop Edward Mooney and obtained permission to start a Mission which, at the suggestion of the Archbishop, was to be called Holy Ghost Mission. Father Thieffels then rented a house in the neighborhood where Mass could be offered and instructions given; it was here at 18531 Norwood Street that the first Mass was offered on Easter Sunday, 1939.

In June of 1941, the house was sold and the site of the Mission was moved to the only place available in the locality, a store-front situated in the basement of a private home. The progress was extremely slow because of the very poor location; so much so, that the handful of parishioners almost developed an inferiority complex at having to attend Mass in such poor and inadequate surroundings. However, despite the obstacles and the impossibility of acquiring a more suitable place for worship, quite a few converts were made during the period of three years spent in the store-front. During this time instruction classes were held each Monday evening in the home of a parishioner, as the store-front was available only on Sunday mornings.

As the patience of the handful of faithful parishioners was slowly becoming exhausted (for several prospects of a new location failed to materialize), we finally were able to purchase (with the aid of the Archdiocese) a portion of land ideally located and sufficiently large for future as well as present needs. When an attempt to move a building on to the newly acquired property failed, plans were immediately begun for the construction of a new church. In this many difficulties were encountered because the country was at war and construction of all types was virtually at a standstill. After much wrangling and the refusal by the War Production Board of permission to build a church with a full basement, construction was finally begun on a basement church on April 30, 1944. The church was completed early in August and dedicated by His Excellency, Archbishop Edward Mooney on Sunday, August 12, 1944. The funds necessary for its erection were supplied by the Archdiocesan Development Fund and the St. Peter Claver Mission Guild. Within a year after the dedication the number of those coming to Mass increased from about thirty to one hundred and twenty-five souls. The number of people taking instruction also increased considerably, thus justifying the work and expense entailed in the erection of the new church.

So rapid was the progress of the Mission following its dedication that it was decided to make it an independent parish by giving it boundaries and appointing a resident pastor. This took place on March 23, 1946, when Father Thomas J. Clynes, C.S.Sp., (formerly stationed at Sacred Heart Church) received his appointment as pastor. Fortunately, Father Clynes was able to rent a house very near the Church where he now resides pending the construction of a rectory.

The progress of the newly established parish during the past year has been fair. The usual parish societies have been organized and have in turn sponsored quite a few social affairs in the way of dances and parties in an effort to raise much needed funds. We had our First Holy Communion group of eight children in May; there were four marriages (two Catholic and two mixed), and twelve converts were received into the Church. Through the kindness of a parishioner we were given five lots not too far from our present property and through the co-operation of the Department of Parks and Recrea-

tion an outdoor basketball court and ice-skating rink were erected.

As for the future prospects of this parish, they are good. The people of the neighborhood are, for the most part, well educated, cultured and quite intelligent. Their attitude toward a Catholic Church in their community has been most favorable, and slowly but surely they are being attracted to it. — T. J. C.

SACRED HEART

Morrilton, Ark.

The last bulletin of Sacred Heart parish appeared in April, 1940. Since then there has been no change in staff. No new buildings have been erected. None were needed since the parish plant is complete. But the old "Academy" which houses the grade school and the Convent is beginning to show its age—it dates back to 1878—so, in the not-too-distant future it will have to be rebuilt—Deo volente.

The parish is going its way, quietly and unostentatiously. The war was rather hard on us; it took away all our young men. All but three returned. The membership is not increasing for the young people leave to seek a livelihood elsewhere, since Morrilton, a small town, has little to offer for future home-making.

We take great pride in our schools, both grade and high, so ably directed by the School Sisters of Notre Dame. A good reputation has been established in the past. We strive to maintain it. It's now twenty-five years since Father Goebel, the then pastor, opened the high school. It's nice to have him now as our neighbor in Conway. The parish and the city have not forgotten either, that Morrilton is indebted to Father Goebel for St. Anthony's Hospital, a splendid institution of which we are all justly proud.

Visitors to our out-of-the-way place are always welcome, even from faraway Washington, D. C. One of the confreres dropped in on us just before the haying this year and dubbed us "decaying," but, brother, a good stand of hay is not necessarily a sign of decay.

Our cemetery, where some of our pioneer Fathers and Brothers are buried, has been improved by the building of a Roman Road style driveway all around the plot and the erection of a stone altar, Crucifixion group and campanile in the central section.—C. W.

HOLY GHOST

Marksville, La.

Hickory Hill,

St. Catherine

During the past five years, four pastors have served Holy Ghost Church, Marksville; Father John F. Dodwell to January 1942, Father William L. Lavin to September 1942, Father Francis X. Walsh to June 1944, and Father George P. Rengers to April 1946. Father Rengers was succeeded by Father Frederick C. Lachowsky. Assisting them up to May 1944, when the Mission of Our Lady of Prompt Succor in Mansura was constituted a separate parochial unit, were, in order, Fathers E. F. Wilson, F. X. Schillo, and Francis L. Mullin.

These Fathers worked arduously for the spiritual and physical well-being of the Negroes of the locality. Their task was neither easy nor pleasant. Their efforts to overcome an entrenched attitude of indifference toward, the carelessness regarding religion on the part of the people here, were not limited nor sporadic. They went out looking for souls, a fact which is borne out by those returning to the Church and by those presenting themselves to become Catholic. The patience and perseverance which they exercised in their work will always be to their credit.

It was chiefly through their instrumentality that the vestments, sacred vessels, and statues, to mention a few of the items, were procured from friends and relatives for Holy Ghost Church and St. Catherine's. New desks were purchased for at least half of the school. The interior of the rectory was refinished. That of the church was renovated for the Silver Jubilee of the parish, celebrated on December 20, 1944, so that now it presents a beautiful picture of attractive simplicity. The interior of the school was repaired and painted as far as circumstances permitted.

In the latter part of the summer of 1946, a notice was received to the effect that the Daughters of the Cross, teachers in Holy Ghost school, would be withdrawn. At the request of the Most Reverend C. P. Greco, D.D., our Ordinary, three Sisters of the Holy Family were sent to staff the school. This necessitated a change of residence for the pastor. The present arrangement, however, was not intended to be, and will not be permanent. The Sisters arrived in Marksville, August 29, 1946.

The following is the status animarum for 1946.

Holy Ghost, Marksville

Families	93
Souls	612
Marriages	11
Baptisms	43
Deaths	3
Communions	2203

St. Catherine, Hickory Hill

Families	38
Souls	167
Marriages	5
Baptisms	4
Deaths	0
Communions	441

—F. C. L.

The Orphans of France

Eleven years ago, February 28, 1936, Father Daniel Brottier, C.S.Sp., died; but the results of his life work are today looming more and more important in the recovery of his native France. For the Orphans' Institute of Auteuil, Paris, of which he was Director for 13 years, seems destined to help that country solve, to a large extent, the problem of its war orphans.

The Institute recently acquired its nineteenth building, giving it a total capacity of 5,000. The buildings are located in various sections of France and in them orphan boys continue to receive what the Institute has always promised: "shelter, food, a trade."

It still is unable to meet all the demands made upon it, turning away an average of 200 applicants a month (in 1945 alone it was forced to refuse over 10,000), but hopes are strong for the spread of the work. In the last two years five new buildings have been acquired.

The unique worth of The Institute lies in the thoroughness of its efforts for the rehabilitation of the destitute boys confided to its care. Besides providing its charges with primary education and the usual vocational training—printing—carpentry, tailoring, radio work, etc., The Institute places boys (at present to the number of 450) with private families in rural districts to learn farming. Contact is maintained with these boys by letters and visits. It also has its own convalescent home at Restigne.

The boys are divided into two classes. Those from 6 (minimum age requirement) to 14 attend school; those from 14 (none are accepted who are over 15½ years old) to 18

learn a trade or skill. Four branch orphanages are devoted exclusively to training in agriculture, and three in horticulture. At present, 700 of the boys are learning farming.

The original establishment of The Institute, that of Auteuil, in Paris, houses 525 boys of the older group, learning twenty different trades, from shoemaking to bookbinding. They operate stores and a movie theater for public patronage.

The largest branch is that of St. Michel, in Brittany, with 450 students and apprentices. For those with a priestly vocation, a special seminary has been opened in Paris.

In order to provide sisters devoted exclusively to this work, Cardinal Suhard, Archbishop of Paris, gave permission on July 2, 1945, for the establishment of The Congregation of St. Theresa of The Orphans of Auteuil, more popularly known as The Little Sisters of The Orphans of Auteuil.

It was at Auteuil that Father Brottier took charge in 1923. At that time, The Institute was 57 years old but had only 170 orphans. Starting a new career was an old story to him. He had been ordained to the priesthood for the diocese of Blois in 1899, and appointed to the faculty of the college at Pontlevoy. A few years later, longing for the more active life of a missionary, he joined The Holy Ghost Fathers and was sent to Senegal, in West Africa.

In 1911, bad health sent him back to France, where he organized a campaign for funds that made possible the building of the St. Louis Cathedral in Dakar, now so well known to Army Air Force personnel who used the airport in that African city during the war. In World War I, he served for four years as chaplain in the French Army and won several citations, including The Croix de Guerre and The Legion of Honor.

That he had lost none of his zeal soon became apparent at Auteuil, for within two years he had erected a beautiful chapel in honor of St. Theresa. By 1932 he had constructed entire new quarters. At this death in 1936, the 170 orphans had increased to 1,400.

On May 31, 1946, an ecclesiastical tribunal was established under the authority of the Cardinal Archbishop of Paris to examine the matter of Father Brottier's beatification. It is continuing its work up to the present.

FOSTERING DEVOTION TO THE HOLY GHOST

The following letter with the enclosures indicated has been sent from the Provincial Residence to all the pastors in the archdioceses and dioceses of Baltimore and Washington, Boston, Pittsburgh, Hartford, New York, Philadelphia, Brooklyn, Detroit, Chicago, Cleveland, Davenport, La Crosse, St. Paul, Los Angeles and Kansas City, a total of 4,067.

April 14, 1947

Dear Friend in Christ:

This year marks the fiftieth anniversary of the publication of Pope Leo XIII's encyclical on the Holy Ghost, "Divinum Illud."

In that penetrating letter he points out the necessity of devotion to the Holy Ghost. How timely today is his concluding hope that "in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: 'Send forth Thy Spirit and they shall be created, and thou shalt renew the face of the earth'."

In these days when truth is treated with contempt, we need to invoke the Spirit of Truth to guide our leaders as well as ourselves; when such things as wisdom and counsel—yes, and fortitude—seem sometimes to be unknown virtues, we need to ask the Holy Ghost for His seven gifts.

With the hope that you will find it possible to hold the novena in preparation for Pentecost (this year, May 16 to 25) which Pope Leo ordered held annually in all parish churches, I am enclosing a new Pentecost novena booklet arranged for congregational recitation. Also enclosed is a novena leaflet adapted for private devotion. We shall be happy to supply you with any number of either or both of these upon request. We find it necessary to charge \$4.00 per hundred, including postage, for the booklets. There is no charge for the leaflets.

I ask only that you send me your request no later than April 25.

We all condemn Russia's atheism. Perhaps we would accomplish more by having our people during the Pentecost Novena this year implore the Holy Ghost to rain upon that nation the grace of conversion.

Yours in Christ,

MISSION PROCURATOR'S APPEAL

April 28, 1947

Dear Friend in Christ:

Missionaries are not allowed to starve to death, for a dead missionary can't do much work.

If a priest can't be supported in a mission—even if he is the only one for a huge territory—he is taken out, until he can be supported.

In other words, when you contribute to a missionary's support, you make it possible for a whole community of people to learn about God and His goodness, about the true religion and the way to salvation, a knowledge which otherwise they won't attain.

That's why I have no hesitation in calling upon you for help. Supporting my plea are millions of voices from souls yet to be saved, if only we can supply them the chance. Both at home and abroad, the Holy Ghost Fathers battle to win souls for Christ. In Africa alone over 1,000 of them have laid down their lives in

the struggle. But they have not died in vain; for today there are in Africa over 10,000,000 Catholics.

Won't you help to spread Christ's kingdom even further by sending us—now—whatever you can? Not to save starving missionaries, but to save starving souls! Perhaps, even, you will find it possible to give something regularly to insure steady progress in the work. I ask you to do what lies in your power.

At the same time I invite you to send me your intentions to be remembered in the Masses to be offered in our two mission seminaries during the annual Pentecost Novena, from May 16 to May 24.

With the hope that you will join us in this Novena, I am enclosing a copy of our new booklet. Please ask the Holy Ghost, in your own Novena, to guide and strengthen all of our missionaries.

Sincerely yours in His Name,

Charles Connors, C.S.Sp.
Mission Procurator.

Former Internees From Jamaica, B. W. I.



Front Row: Left to Right: Bro. Fulrad, Frs. Blass, Grossman, Eckert, Vonderwinkel, Lemmings.

Second Row: Left to Right: Frs. Lingscheidt, Gross, Schroll, Becker, Küster, Kirschbaum, Bro. Baldomir.

Back Row: Left to Right: Frs. Wehning, Humpert, Thelen, Seifried, Schreier, Bro. Remigius.

Our Province

Volume 16

MAY, 1947

Number 5

ROCK CASTLE, VIRGINIA . . .

Back to old familiar territory.

MOTHER HOUSE "WAR BULLETIN" . . .

The Third in three quarters of a century.

STATUS ANIMARUM . . .

239,228 Souls . . . 1,025 adult baptisms.



Fervor

Charity

Sacrifice

May, 1947

Vol. 16



No. 5

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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What No Man Knoweth

When I am lying cold and dead,
With waxen tapers at my head,
The night before my Mass is said;

And friends that never saw my soul
Sit by my catafalque to dole,
And all my life's good deeds unroll;

O Jesu, Jesu, will it be
That Thou wilt turn away from Me?

—Father Hugh F. Blunt

Appointments

Father M. J. Sonnefeld, Ridgefield, Conn.
 Father V. J. Fandrey, Moreauville, La. (Summer)
 Father J. A. Correia, San Diego, Cal. (Summer)
 Father C. L. Diamond, Philadelphia, Pa., St. Peter Claver.
 Father H. Küster, Little Compton, Rhode Island, bursar.
 Father E. L. Lavery, Miami Fla., SS. Peter and Paul (Summer).
 Father W. J. Keown, Cornwells Heights, Pa., Pa., pro tem.
 Father J. A. McGoldrick, Bordelonville, La. (Summer).
 Father J. H. Wehning, Jayuya, Puerto Rico.
 Father J. G. Grossmann, Arecibo, Puerto Rico.
 Father A. Humpert, Toa Alta, Puerto Rico.
 Father D. T. Ray, Tuscaloosa, Ala., St. John.
 Father G. A. Seifried, Toa Alta, Puerto Rico.
 Father E. R. Supple, San Diego, Cal. (Summer).
 Father J. J. Walsh, Mt. Vernon, New York, (Summer).
 Father F. R. Duffy, Washington, D.C. (Summer).
 Father J. G. Walsh, dean of studies for the province.
 Father R. A. Burkhart, Barceloneta, Puerto Rico, bursar.
 A translation of the Customary of the Visitor appeared in *Our Province* for May-June, 1941, pp. 76, 77, 79, 80, 81.
 The provincial Council held its annual meeting in Washington, D. C., April 29, 30.
 The annual meeting of the Pontifical Association of the Holy Childhood was held May 23, at 10 A.M., at the office of His Eminence, Dennis Cardinal Dougherty, D.D., 225 North Eighteenth Street, Philadelphia, Pa.
 The annual meeting of the Cor-

poration and Board of Directors of St. Joseph's House for Homeless Industrious Boys was held at 16th and Allegheny Avenue, Philadelphia, Pa., May 27, at 4:30 P.M., with His Eminence, Dennis Cardinal Dougherty, D.D., presiding.

Ordinations to the holy priesthood will take place at Ferndale, June 3.

The Departure Ceremony will be held on June 8 in St. Patrick's Cathedral, New York City, at 4 p.m., with His Eminence, Francis Cardinal Spellman presiding.

THE ANNUAL RETREATS

Ferndale, June 15 to 20, and June 22 to 27.

Kansas City, Missouri:

October 6 to 10 and October 13 to 17.

Father Vincent G. Kmiecinski will give the conferences.

The retreat for the Fathers in California took place at Hemet, California, April 21 to 25. Father Joaquim A. Correia gave the conferences.

The retreats for the Fathers in Puerto Rico will take place in Jayuya, the weeks of January 11 and 18, 1948. Father Joseph J. Sonnefeld will give the conferences.

Arrivals:

Fathers Francis Griffin, Visitor, and Richard H. Ackerman, at La Guardia Field, New York, April 18, via TWA "Star of Switzerland" from Orly, Paris, France.

Father James J. White at Phila., Pa., May 22, from Mombasa, East basa, East Africa, on the SS. Thomas Sumter.

Departures:

Father Alain Strullu, from New York, April 25, for Le Havre, France, on the SS. Ernie Pyle.

Fathers J. G. Grossmann, G. A. Seifried, A. Humpert and J. H. Wehning, from New York, May 23, for San Juan, Puerto Rico, on the SS. Marine Tiger.

Requiescant in Pace

Father Patrick J. Brennan	June 2, 1944	46
Father Francis A. Retka	June 6, 1938	61
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Father Raymond A. Wilhelm	June 12, 1945	41
Father Eugene J. Caron	June 18, 1945	65
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Rock Castle, Virginia

With the official approval of His Excellency, the Most Reverend Peter L. Ireton, D.D., Bishop of Richmond, and of our Most Reverend Superior General, (May 6, 1947) the province will assume on July 1, 1947, the direction and supervision of the St. Emma Military Academy, Rock Castle, Virginia (founded in 1895 by Colonel Edward de V. and Mrs. Morrell, as an academic, agricultural, military and trade school for colored youth and incorporated under the laws of the State of Virginia as St. Emma Industrial and Agricultural Institute, June 29, 1917).

Historical Note

Father William S. Healy, C.S.Sp., was the first chaplain at Rock Castle, Va., 1895 to 1899; the priests of the diocese of Richmond were chaplains, 1899 to 1903; the Holy Ghost Fathers were chaplains, 1903-1928; the Christian Brothers were administrators of the school, 1903-1923, a lay faculty conducted it from 1923 to 1929; the Benedictine Fathers of St. Vincent's Archabbey, Latrobe, Pa., have been in charge since 1929.

The Holy Ghost Fathers are going back to old familiar territory where they did missionary work throughout the countryside for twenty-five years building and taking care of Holy Cross Mission (1903), the State Farm, an annex of the Richmond Penitentiary, Jefferson Post Office, Powhatan Court House, Maidens, Guinea Mills, Farmville and the scattered Catholics of the James River Valley generally.

In Bishop Van de Vyver's time Rock Castle was a missionary center and not a mere chaplaincy. Our territory had Rock Castle as its center with its quasi-parochial church and included all the surrounding country without any definite limit.

New Addresses:

Chaplain E. L. Fisher, Hdq., USAR, Honolulu, Hawaii.

Chaplain J. M. Lang, Casual Pers. Sec. 14th BPO, APO 815, San Francisco, California.

Your prayers are requested for Father Dellert's father who died in Sharpsburg, Pa., April 24; for Father Diamond's brother who died in Philadelphia, Pa., April 25; for Mr. Kirwin Flannery's father who died in Pittsburgh, Pa., May 5; for Father Nebel's father who died in Philadelphia, Pa., May 11; for Father Dougherty's mother who died in Philadelphia, Pa., May 13; and for Father Cleary's mother who is seriously ill.

Our Lady of Guadalupe (new edition) by Rev. George Lee, C.S.Sp., 384 pp; \$2. Catholic Book Publishing Co., 257 West 17th Street, New York 11, New York.

Remarks concerning the Personal Tax

In 1946 we put into operation a new method for the collection of the personal tax. It was necessary to experiment a little while getting things under way; we trust that no one was surprised at that.

Recall that on the 16th of each of the months of February, May, August and November, Procurators are to fill out the blank indicating the number of Fathers and Brothers in their Province, District or Principal Community and send it in to the General Procure.

Most Procurators have correctly understood what is wanted and have turned in a perfect report. Others still have mistaken notions or else they are totally disregarding the form that was sent to them.

We repeat that we want to have the figures showing the distribution of members according to Provinces of origin. This counting is very easily done by a Procurator on the spot and becomes a very complicated task when attempted at the General Procure.

Canada and Switzerland are Vice-Provinces. Canadian and Swiss confreres are no longer to be listed as belonging to the Province of France.

All confreres born in 1877 are seventy years old in 1947 and are exempted from the contribution for the entire year.

The General Procure has not yet been able to make up the accounts concerning the Personal Tax for the last quarter of 1946; the General Procurator and his two assistant Brothers all took sick at the same time in January and only current affairs could be taken care of. As soon as possible this task will be completed and thereafter, we trust, everything will go along on schedule.

As a result of this setback, the "Bursar's Handbook," which has been under way since September and which will explain the changes in our system of accounting, has not yet been completed. We ask pardon for that and hope that by Easter we will have it in the hands of our confreres.

In closing, may we remark that some Procurators have misunderstood the decision of December 4, 1945. The tax is calculated on the basis of the exchange value of eighty dollars or twenty pounds. The equivalent amount

that we are to receive each year is as follows:

in French francs: 9,600 francs
in African French francs: 5,600 francs
in pounds: 20 pounds
in dollars: 80 dollars
in Belgian francs: 3,520 francs
in escudos: 2,000 escudos
in florins: 208 florins
in Swiss francs: 320 francs

In this way the sum asked is the same for everyone everywhere.

Masses can be obtained from the General Procure to cover the Tax.

(signed) J. Letourneur,
General Procurator

Paris
February 12, 1947

1615 Manchester Lane, N.W.
Office of the Provincial,
Washington 11, D.C.

May 1, 1947.

Dear Father:

This is to announce to you that the sum of Five Thousand Dollars (\$5,000.00) has been donated to the Bishops' Committee for the completion of the National Shrine of the Immaculate Conception in the name of all the members of the Province. This donation covers any appeal which may be made to you personally by the Bishops' Committee.

Any collection ordered by the Bishop for this purpose is purely parochial.

With all kind wishes, I remain,
Faithfully yours,
George J. Collins, C.S.Sp.,
Provincial

* * * *

GOOD EXAMPLE

But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect joy.—(Prov. 4, 18).

But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity.—(Dan. 12, 3).

Wherefore I beseech you, be ye followers of me, as I am also of Christ.—(I Cor. 4, 16).

For we are the good odor of Christ unto God, in them that are saved, and in them that perish. (2 Cor. 2, 15).

But with modesty and fear, having a good conscience; that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. (I Peter 3, 16).

**BY-LAWS
OF
ST. JOSEPH'S HOUSE FOR
HOMELESS INDUSTRIOUS BOYS**

**ARTICLE I
Office**

The registered office of the corporation for the transaction of business shall be at the St. Joseph's House, 16th Street and Allegheny Avenue, Philadelphia, or at such other place in the City of Philadelphia as the Board of Directors shall determine.

**ARTICLE II
Members
Section 1**

Those persons who are elected as Directors of the corporation immediately following the adoption of these By-Laws shall be deemed the only members of the corporation. The Board of Directors shall be entitled to extend membership to such additional persons as they may choose, whose selection, however, must receive the approval of the Roman Catholic Archbishop of Philadelphia.

Section 2

The annual meeting of the members shall be held on the last Tuesday of May in each year.

Section 3

Special meetings of the members may be called at any time by the President upon five days' written notice to the members. Special meetings must be called upon written request addressed to the President by three or more members.

**ARTICLE III
Directors**

Section 1

The directors shall be seven in number and shall be elected at the annual meeting of the members to serve for a term of one year and until their successors are chosen and qualify. Vacancies in the Board may be filled by the vote of any two or more of the remaining members of the Board at any regular or special meeting.

Section 2

The Board of Directors shall meet annually on the last Tuesday of May. Special meetings may be called at any time by the President upon five days' notice to the Directors and must be called upon written request of three or more directors addressed to the President.

Section 3

The Directors shall have full power to manage the affairs of the corporation and to do and perform every and all acts within the legal capacity of the corporation. The Board shall have the power to appoint an Executive

Committee with full authority to manage the affairs of the corporation.

**ARTICLE IV
Officers**

Section 1

The officers of the corporation shall be elected by the Board of Directors on the meeting held at the time of the annual meeting of the members. They shall be a President, Vice-President, Treasurer and Secretary. They take office immediately upon their election and hold the same for a term of one year and until their successors are elected and qualify. The officers need not be chosen from the Board of Directors nor from the membership.

Section 2

The President shall preside at all meetings of the corporation and shall be fully empowered to act for the corporation in all matters pertaining to the management of the corporation unless authority has been delegated to the Executive Committee. In the latter event, he shall exercise all executive authority not specifically delegated to the Executive Committee. He shall have full authority, after presentation by the Very Reverend Provincial of the Congregation of the Holy Ghost, to appoint the Director of the St. Joseph's House and either directly or by delegation to the said Director, to select the members of the faculty, all employees or other office holders in the Institution and to determine and enforce the policies governing operation of the Institution. He shall appoint all committees and his approval must be obtained for all disbursements of corporate funds.

Section 3

The Vice-President shall preside in the absence of the President and exercise full executive authority over the corporation whenever the President by reason of absence, illness, or for other cause, is unable to do so.

Section 4

The Secretary shall maintain all corporate records including minutes of all corporate meetings. He shall have custody of the corporate seal and conduct all correspondence for the corporation.

Section 5

The Treasurer shall be the custodian of the corporate funds. He shall keep proper records of all receipts and disbursements, submitting his books to audit whenever required by the Board of Directors. He shall report to the members concerning the financial condition of the corporation, at each annual meeting, accounting for all financial transactions during the preceding year.

Section 6

The President and Secretary may not be the same person. Any other two offices may be held by the same person.

**ARTICLE IV
Notices**

Any notice required to be given by these By-Laws shall be deemed to have been given if sent by mail to the person to be notified at his last known address reflected in the books of the corporation. Any such notice may also be waived in writing by the person to be notified.

**ARTICLE VI
Canon Law**

Section 1

To the full extent permitted by the Civil Law, the business of the corporation shall be conducted, its policies formulated, and its assets acquired, held or transferred in full compliance with the Canon Law and discipline of the Roman Catholic Church.

**ARTICLE VII
Meetings**

Section 1

A majority of those persons living and entitled to vote at any regular or special meeting of either the members or the Board of Directors shall constitute a quorum for the transaction of all business.

Section 2

Meetings of either the members or the Board of Directors may be held within or without the Commonwealth of Pennsylvania at such place as the President may designate.

Section 3

The purpose of any regular or special meeting of the members or the Board of Directors need not be stated in the notice of such meetings.

ARTICLE VIII

These By-Laws may be amended by the Board of Directors at any regular or special meeting.

* * *

The mighty pyramids of stone
That wedge-like cleave the
desert airs,
When nearer seen, and better
known,
Are but gigantic flights of
stairs.

—Longfellow

Mother House "War Bulletin"

1. The Mother House 1939-1945

It is the third time, in three quarters of a century, that the Mother-Houses publishes its "War Bulletin." The first (1870-1871) described the minor incidents during the siege of Paris; this was petty history. In the second (1914-1918), personal facts were overshadowed by the preoccupation of the city of Paris. In the last which we are now to give to our readers, they will find impressions of a general order which reflect the atmosphere of the entire country. We have borne the burden of these six years of war under the impression that the trial would never end. Weeks, months and years followed one another bringing most sorrowful events with occasional elements of hope for the future.

The Staff and the Work

No. 30, rue Lhomond houses the General Administration and the various services of the Secretariate and the Procure, the Community of the Holy Ghost and the Seminary of the Colonies whose activities were slowed up but never interrupted by the war. General Administration. The Most Reverend Superior General.

He wanted to remain at his post. In June 1940, he went, as we shall see, to Bordeaux, but returned quickly to Paris where he remained. In 1941, he made a tour through the diocese of Vannes administering Confirmation. In 1942 he went to Switzerland and to Rome, and, in 1945, he visited a few communities in France and in Switzerland. Throughout the war he stayed at the Mother House, always ready to welcome the rare visiting members of the Congregation, giving to all an example of courage and confidence. His health, thanks be to God, remained generally good.

General Council

After the Chapter of 1938, it comprised Fathers Janin, and Jolly, assistants; Cabon, Müller, Monnier and Griffin, councillors. Two of its members were replaced by others. First Father Monnier, named Rector of the French Seminary in Rome, left Paris in June, 1939. In October Father Baraban was chosen in his place. The second, Father Emile Müller, arrested on February 28, 1944, in circumstances which we shall describe later, died in Germany, at Bergen-Belsen concentration camp on December 11, 1944. His successor, chosen October 30,

1945, is Father Clemente Pereira, formerly Provincial of Portugal, presently Visitor of our Districts of Angola.

All the members of the Council continued their work. Father Janin, the first assistant, confined to his room through sickness, was fortunately able to continue his work. From his indefatigable pen have come, after his volumes on the history of the Ancient Colonies and the Life of Father Grizard, several smaller works destined to make our Congregation and the Colonial Seminary better known.

On account of the isolation of Paris from the rest of the world, the councillors who were correspondents for the provinces and mission districts saw their work considerably lightened. And yet, through kind and courageous complicities, for which we are deeply grateful, and thanks also to the enlightened devotedness of Fathers Collins and Correia, our isolation was never complete. To get in touch with the Congregation, the Most Reverend Superior General made use of Circular Letters which managed to cross the frontiers. The series of these writings, begun on October 7, 1940, stopped at No. 28, dated December 8, 1945. They contain fatherly counsel, suggested by the difficulties of the hour; they recall souvenirs of the past, reminding us of the Venerable Father, and especially of the various centenaries which we should have liked to celebrate with due solemnity. They also published the rare items of news of the Congregation which its representative in the French free zone managed to send to Paris.

The General Secretariate

This liaison service was organized by the General Secretary. This, at first, was Father Gay, later raised to the dignity of Coadjutor Bishop of Guadeloupe; Father Navarre became his successor as General Secretary at the beginning of 1943. The work of the General Secretariate, entries, classification of documents, etc., was administered by Father Herbinier. Besides the routine work, which he did with devotion and ability, he took charge of the publication of the various documents which could no longer be printed, for example, the Circulars of the Most Reverend Superior General. The greater part of the archives was safely deposited in the ex-

tensive cellars of the Orphanage of Verneuil-sur-Indre, which is an annex of the Orphanage of Autueil. And we are most grateful to the General Director of Autueil for this service. Father Greffier, archivist, brought back these archives to Paris, in October, 1945.

Although slowed up by the war, the activity of the General Secretariate was never interrupted, for in Paris as well as in the free zone, it was able to keep in touch with the various ecclesiastical and civil administrations.

General Procure

Its staff was almost entirely changed during the war. In September 1940, Father Salomon, called to other duties, was made Visitor to Guinea. He was replaced by the assistant procurator, Father Duval, but not for long, for the latter was to succeed Father Le Retraite, in the beginning of 1942, as General Director of the Works of Autueil. He was replaced by Father Letourneur in July of the same year. The latter spent the major part of the two war years in Switzerland. During the last months of 1945 he visited, in the name of the Most Reverend Father General, Canada, and then also went to the United States.

Father Sigrist, who in spite of his age and infirmities, continued as controller, was sent to the Abbey of Langonnet at the beginning of the war, and died there on November 17, 1943. Father Ehrhart, treasurer, always alert in spite of his eighty years, still renders service to an honorable family in the neighborhood of Laval. Of the staff of 1938 there remained only Father Buisson, who acted as treasurer with his well known skill and prudence. On Holy Saturday, 1946, he died suddenly, at rue Lhomond, after undergoing a minor operation. Father Guibert, formerly procurator at Dakar, is now assistant procurator, Father Maas is treasurer and Father Auger is in charge of the stores.

The Brothers, who play such an important role in the various departments of the procure, shipping, purchasing, etc., were (some of them) retired and replaced by others. Brothers Clement and Desire, after giving long and valued service, were sent to Langonnet. Brother Clement died there. The beloved Brothers Lin and Austinus also died in Paris. At Pire, death robbed us of Brother Jules. Faithful Brother Gerard is still with us assisted by Brother Christian; Brothers Camille, Damianus, Martin and Constant are our faithful messen-

gers; Brothers Antonin and Bernardus look after the stores; Brother Faustin replaced Brother Acacius in the tailor shop. The staff of the procure, now completely rejuvenated, will again be able to do its work with its former thoroughness.

The Community of the Holy Ghost

In the administration of the Community, one alone, the bursar, Father Munck, continued his burdensome office throughout the war. A serious surgical operation, courageously undergone in the Spring of 1943, did not interrupt his role of foster-father of the house. On the other hand the house has had a succession of four Superiors since 1938. The first, Father Louis Bernhard, installed in October 1938, died suddenly in February, 1939. He was replaced by Father Emile Müller, who returned from his visit to Canada, on the eve of the war of which he was to be a victim. He was replaced by Father Marcel Navarre, General Secretary, in October 1944. The latter was soon tired out because of his numerous offices and replaced by Father P. J. Bonhomme, who had been called to Cellule in April 1945 to reorganize the library. These frequent changes did not affect the regular march of events in this house where every post, under the direction of the Superior General, has well-defined duties.

The staff of the Community serves the general interest of the Congregation, and annexed to it are our proper work of the Colonial Seminary as well as assistance of Fathers and Brothers passing through the Mother House. We have had as residents in the house Fathers who were in semi-retirement, for example, Fathers Groell and Ganot, and Fathers returned from the Mission and temporarily attached to the General Secretariate: Father Piveteau, Vauloup, Avery, Faou and Gulhaud.

Besides the Brothers already mentioned we have with us Brother Armand, our carpenter always ready to help. Brother Wiro who has made superhuman efforts to obtain the necessities of life for us. The community of Neufgrange has given us Brother Edelbert, to serve as infirmarian, Gerard-Majella, a cook, who was assisted for a long time by Brother Polycarp and lately by Brother Aubert. There came to us from various houses of the province of France, Brothers Lambert and Gerand to serve as porters, Brothers Antoine, Lucas, Evariste and Gaston for housework, and for the sacristy Brother

Jean-Louis, who works also in the linen-room with his agrégé, Mr. Joseph Liger. We will not forget Brother Aquilin, who, over eighty of age, went to Chevilly and then to Langonnet, Brother Sebastien, who was obliged to go for a rest to a sanatorium, Brother Marie-George, killed on the Eastern front, and the Hollanders, Brothers Rufus, Theophilus and Panacritius, who left for the missions or returned to their province.

Services

The external ministry of the Community has not changed. The chaplaincy for the Little Sisters of the Poor of rue Saint Jacques was temporarily suppressed, the Little Sisters having been forced to leave their building which was requisitioned for the hospital of Val-de-Grace for the duration of the war. But the Community continues its ministry in the chapels of the neighborhood; Sisters of St. Joseph of Cluny of rue Mechain, Sisters of Adoration Reparation of rue d'Ulm, Benedictines of the Blessed Sacrament of rue Tournefort, Sisters Servants of the Holy Heart of Mary of rue Lhomond, Oblates of St. Benedict of rue Vauquelin. We need not mention in detail the ministry done by one or other confrere in Communities of Paris or in the parishes of the archdiocese. In our chapel we witnessed the gatherings of various groups of Catholic Action, like those of the School of France in Foreign Lands or of the Higher Normal School: these assisted at Masses followed by meetings. Suffice it to mention two services which depend upon the Mother House: the chaplaincy of Pasteur Hospital, taken care of by Father Lena, and that of the Villettes, at Courbevoie, served by Father Riedlinger. The clinic of the Villettes, suppressed on account of the war, saved several of our confreres through its intelligent care, and we want to express our wholehearted gratitude to this work and its directors.

The Seminary of the Holy Ghost

In the short period which we are reviewing the Seminary has had four different directors, Fathers Lecocq, Diemunsch, Martin and Caroff. The inconveniences of these changes, brought about without the will of major Superiors, were lessened by the presence of the Most Reverend Father General, who followed the life of the Seminary with considerable interest. The faculty also underwent changes. Two of its veteran teachers, Fathers Kuntzmann and Thomann retired, the first to Langonnet, after having been

chaplain at Lagny and confessor at Alex, and the second, to Saint-Ilan, after doing service at Ballainvilliers. Father Gédéon Douce was transferred to the senior scholasticate of Viana do Castelo. They were successively replaced by Fathers Martin, Caroff, Barassin, Littner, Bondallaz and Zimmermann. Of the professors who taught before 1939, the Seminary now has only the Fathers who willingly teach minor courses, Fathers Jolly, Cabon and Tastevin. When Monsignor Martin was made Prefect Apostolic of Saint-Pierre-et-Miquelon, he was replaced as director of the Seminary by Father Caroff.

Although Mr. Thoze, killed in May 1940, was the only war casualty among the students, their number fell to less than twenty during the war, because France was cut off from the provinces beyond the seas. They mostly belonged to the diocese of Saint Denis de la Reunion. At the beginning of the school year of 1946 the seminarians numbered 43, which was due to the influx of students from the Antilles, whose previous training had been received at Martinique and at Guadeloupe. The work is satisfactory on the whole. The seminarians who have been educated at Alex and at Saint Ilan are generally capable of beginning the study of philosophy. Each year there were ordinations to priesthood, three at the most, one in 1944, two in 1945.

It was found necessary to provide for the vacations of these young men who come from colonial dioceses. Some went to the Abbey of Langonnet, to St. Michael en Priziac, to Bazoches in the Nièvre, to St. Laurent sur Sevre. The others were sent to vacation camps organized by ecclesiastics, and they found there, besides a necessary distraction after the school year, experience which will serve them well for youth organizations.

Province of France

Until 1943 the Provincial of France and his administration lived at rue Lhomond. In order to conform to the desire of the General Chapter of 1938, Father Aman took up residence at 393 rue des Pyrenees, in the Northern part of Paris. He took with him the staff of the provincial administration, the young Fathers preparing at the Institute Catholique and at the Sorbonne for higher diplomas, and Father Lavenue, who for several years has been at the disposal of the pontifical missionary works.

The headquarters of the "Annales

Apostoliques," organ of the province for the educated public, remains at rue Lhomond and Father Briault is still director. On account of the shortage of paper, the "Annales" have not yet been able to resume publication which was interrupted in May 1940. Father Bouchaud, returned from Cameroun, is now Father Briault's assistant, and we believe that aided by his youthful energy, the "Annales" will once again take the place it formerly occupied among missionary reviews. The Parisian Workshop of the Work of the African Missions, which, each week, met in the large parlor of the Community, was forced to discontinue its labors, on account of the scarcity of materials. We firmly hope that it will soon be able to resume this activity appreciated so much by our confreres in the missions.

Archconfraternity of the Holy Ghost

In October 1938 Father Monnier replaced Father Lena as its director. Father Cabon took charge during the former's absence in Rome, in July 1939, and in turn when the latter went to Rome in July 1940, Father Baraban took over and directed the meetings of the Archconfraternity. These meetings were held regularly throughout the war, but the small paper which served the interests of the associates was forced to suspend because of the censorship. We hope that with the return of peace it will be published again and will reach an ever growing number of friends of the Holy Ghost; for the number of faithful associates has never exceeded twenty.

Material goods.

On the eve of the war, the Mother House was provided with the necessities to shelter the administration, the Seminary, with its annexes, and to receive confreres who came on a visit. Notable improvements had been made during several successive years. The rooms of the "Holy Ghost Corridor" destined for the members of the General Council, the Superior and the bursar of the Community had been provided with wash basins and running water. New modern furniture had been installed in the General Secretariate and the Procure. The Chapel of the Seminary, become, during the winter, the Chapel of the community, had been cleaned and painted, a work done in great part by the Brothers.

But there is still much work to do for the Seminary and the Brothers quarters, for a great number of paintings, ceilings, etc., which have suffered on account of the lack of heating and upkeep for the last six

years. (Bulletin: October-November, 1946).

Our Devotions

The war has not prevented the holding of our traditional devotions. Each year we have made our pilgrimages to Our Lady of Victories, to St. Genevieve, to St. Theresa of the Child Jesus, at Autueil. Fathers Tastevin, Lecocq, Baraban, Jaffré, Lavenue, Keller, Verhille have in turn given the sermon at Notre Dame des Victories. Throughout the war a lamp was kept burning at the entrance of our house, before the statue of "Marie Préservatrice." In March 1943 the Mother House, in union with the Catholic world, renewed its Consecration to the Immaculate Heart of Mary. Finally, on the first Friday of November 1944, Our Most Reverend Superior General enthroned the Sacred Heart in the large hall of the community.

Our Retreats

In conformity with the desire of the General Chapter of 1938, the trimestrial retreats, fixed for the vigil of Christmas and for Holy Thursday, are made in common. Since 1940, the exercises of the annual retreat were followed in Paris by all the members of the community, during the first two weeks of July. They were preached by Fathers Tastevin, Lithard, Emile Müller, Yves Pichon, Jolly, Cossé and Engel.

Our Feasts

We now have the habit of celebrating in Paris the anniversary of the death of our Venerable Father. The following Fathers spoke to us in turn, on February second: in 1940, Father Gay; in 1941 and 1942 Father Cabon; in 1943, Bishop Gay who, through the good offices of Father Herbinier, gave us a chapter of his thesis on the missionary spirit of our Venerable Father; in 1944, Father Briault; in 1945, Father Baraban and in 1946, Father Greffier.

Pentecost, celebrated quietly in 1940 for fear of air raids, was celebrated more solemnly from 1941 on. With the exception of 1943, when he officiated at the Church of the Holy Ghost, the Most Reverend Superior General celebrated a Pontifical Mass for us on that day. Their Eminences, Cardinals Suhard and Baudrillart, their Excellencies, the Apostolic Nuncio and the Auxiliary Bishops of Paris, the Superiors of missionary Congregations, the Directors of Missionary Pontifical Works have, as much as possible, taken part in our feast and celebration on that day.

The Feast of Pentecost of 1945 was

unique in this, that the new Apostolic Nuncio, His Excellency, Archbishop Roncalli, celebrated a Pontifical Mass. After Mass he announced that the Holy Father had conferred on our Most Reverend Superior General the title of Archbishop of Marcianopolis, and he communicated to him an autographed letter of the Supreme Pontiff, on the occasion of his episcopal Jubilee. He concluded with most amiable and flattering words for the honor of the Prelate.

Another ceremony very dear to us was the consecration, at St. Therese of Autueil, of His Excellency, Bishop Gay, as titular Bishop of Aesani and Coadjutor of Guadeloupe, under the presidency of His Eminence, the Cardinal Archbishop of Paris and of His Excellency, Archbishop Valeri, Apostolic Nuncio.

The Mother House also took part in the devotion shown by Paris to St. Therese of Lisieux and to St. Francis Xavier in February and March 1945.

Conferences, etc.

Let us mention the conferences of Father Briault at the Sorbonne, conferences given at the invitation of the Maritime and Colonial League, that of Father Barassin, at the Institut Catholique on "Saint Thomas and the canonists of his time"; the theses defended at the Institut Catholique by Father Felix Simon on "Affective Prayer according to Venerable Libermann," and by Father Navarre before the Faculty of Letters of Clermont, on "the Revolt of the French Squadron of the Cape in June 1793."

Our Dead

They are numerous. First the confreres who died at the Mother House or in the hospitals of Paris: Father Louis Bernhard, Superior (February 28, 1939); Father Camille Contret (July 4, 1942); Father Lin Le Madec (January 27, 1942); Father Aimé Ganot (November 25, 1942); Father Augustinus Frey (January 30, 1945); all carried off in a short time.

We were not able to pay our last respects to Very Reverend Emile Müller, councillor general, Superior of the Community, who died at the concentration camp of Bergen-Belsen on December 11, 1944.

The members of the community who died away from the Mother House, or others who had left us after retiring: Father Stercky, November 15, 1944 at Joué-les-Tours; at Langonnet Fathers J. B. Sigrist, November 17, 1943; J. B. Pascal, February 27, 1945 and Brother Clement Ulrich, May 16, 1944; then Brother Marie-

(Continued on page 71)

STATUS ANIMARUM 1946

COLORED		Families	Souls	Baptisms (Children)	Baptisms (Adults)	First Communion	Easter Communion	Total Communion	Confirma- tions	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children in Parochial Schools
Abbeville, La.	124	820	31	5	43	697	7350	1	12	6	42	5	172	
Kaplan	62	297	10	2	2	269	896		5	3	8	2	610	
Alexandria, La.	200	1100	54	16	92	13250	600		15	1		3	3	
Arlington, Va.	71	176	3	2	2	126	4300		16	1	21	1	234	
Carencro, La.	370	1200	74		88	800	1050		66				52	
Prairie Basse	48	218	8		16	185	15100		24				719	
Charleston, S. C.	377	977	30	50	72	498	2942		3	12	182	6	190	
Dayton, O.	85	340	17	36	46	231	5200		1	3	42	6	10	
Detroit, Mich.: St. Benedict	190	550	13	18	42	300	500		9	3	75	5	15	
Inkster	20	130	4	13	13	30	1500		2	3	25	18	528	
Holy Spirit	50	250	13	12	32	85	32000		13	19	1640	2	139	
Sacred Heart	485	3300	75	131	195	1650	4300		46	3				
Ft. Smith, Ark.	7	120	14	3	21		1200				50			
Hartsville, S. C.		1	2	24	48	45	2365				10		189	
Helena, Ark.	5	70	14	21	24	27	782		23	2	83	26	422	
Hot Springs, Ark.	248	1085	36	6	8	9467	45000			10	487	46	653	
*Isle Brevelle, La.	36	162	2	2	197	8500	25235		35	19	452	37	214	
Kansas City, Mo.	650	3200	111	21	251	1900	7650		42	10	26	3	97	
Lafayette, La.	873	3945	205	4	73	424	450		14	11	4	3		
*Lake Charles, La.	124	640	35	4	18	45	925		5	1	8	2		
Mansura, La.	131	779	43	7	20	250	12800		2	2	142	5	131	
*Marksville, La.	35	150	9	1	1	55	400		9	1	10	8		
Moreauville, La.	15	47	3	3	1	45	375		18	22	14	27	420	
Muskogee, Okla.	200	460	17	1	119	1800	19400			39	228	9		
Natchitoches, La.	47	188	8	3	618	5024	41430			8	78	11	209	
Powhatan	55	250	11	12	59	578	13787		6	22	275	15	280	
Spanish Lake	585	2300	109	16	87	804	4300		79	5	236	16	145	
New Iberia, La.	67	300	9	33	40	215	8021		1		10	1	22	
Olivier				18	40	80	1202				41	5	353	
New Orleans, La.: Holy Ghost	1146	4276	182	19	208	990	10600		34	3	132	13	24	
St. Monica	380	1100	70	126	179	1813	28000				2428	42	369	
New York, N.Y.	600	2015	109	3	11	85	4090				3	157		
Oklahoma City, Okla.		137	2	12	42	280	185		7	1				
Luther		36	19	16	618	5024	4400		2	3	24	9	157	
*Okmulgee, Okla.	122	430	391	12	59	578	13787		151	39	228	51	675	
*Opelousas, La.	1091	7400	15	33	87	804	4300		567	115	275	15	280	
Philadelphia, Pa.				18	87	1219	6000			6	78	11	209	
O. L. B. S.	235	1390	65	18	40	215	8021		98	8	275	15	280	
St. Peter C.	411	1959	58	3	297	1052	22157			8	236	16	145	
Pittsburgh, Pa., St. Benedict	276	1445	4	87	63	804	4300			5	10	1	22	
Riverside, Cal.	90	200	3	3	1		2400				1			
Salisbury, N.C.		3		1			39							
Sanford, N. C.														
Shreveport, La.														
O. L. B. S.	42	312	19	18	40	215	8021		34	3	41	5	353	
St. Daniel	27	110	4	68	297	1052	22157				132	13	24	
Tulsa, Okla.	76	1216	24						6	12	431		361	
Tuscaloosa, Ala., St. Mary		45	8		21	30	2004				3		151	
TOTALS	9281	45181	1930	839	4019	39814	392075	2111	425	357	8320	433	8675	

*Includes Missions

OTHERS

Bay City, Mich.....	840	3035	168	31	81	1875	49000	122	66	23	175	49	560
Mercy Hospital			42				14050						
Chippewa Falls, Wis.													
Holy Ghost													
Wilson	227	860	42	10	39	530	26639		21	10	253	12	173
Elk Mound	44	175	6		7	130	1500	2	3	3		5	4
Springfield	60	225	8	2		150	2900		3		25		
Notre Dame	70	300	6	1	2		1500	1					6
Conway, Ark	620	2590	89	23	75	1850	53815		33	11	267	38	664
Detroit, Michigan:	160	800	25	9	31	650	35000		11		80	9	260
St. Joachim	400	1000	23	12	35	800	12000		8	2	30	8	255
St. Mary	290	630	31	20	42		24000	9	27	7	2250	35	141
Eden Gardens, Cal.	200	550	10		3	52	463		3			2	
Eddington, Pa.		248				248	19200						
Hemet, Cal.	67	139	4			150	1300				14		15
Little Compton, R. I.	125	553	8		31	300	4000	78	8		11	4	155
Morrilton, Ark.	95	415	18	1	11	330	12400		3	6	10	6	115
Mt. Carmel, Pa.:													
O. M. C.	772	2729	59	3	61	2710	42750		50	5	365	32	324
St. Joseph	321	1407	26	1	31	1210	14211	42	27	1	65	21	110
No. Tiverton, R.I.	427	1959	46	1	35	800	10000		36	3	96	14	31
Philadelphia, Pa.: St. Joseph		180											
Pittsburgh, Pa.:													
St. Anne	800	3114	77	17	59	3402	24030	262	24	11	137	15	360
St. Anthony	930	3625	70	8	74	3000	41700	292	40	19	435	27	406
Duquesne University													
St. Mary	907	3016	84	12	107	2509	36000		39	14	482	32	661
Sacred Heart	316	1312	45	3	29	610	18464		11	6	110	5	174
Glenfield	125	600	10	1	7	290	3800		3	2	24	8	82
Immaculate Heart	1350	6388	118	5	144	4300	35234		91		230	40	619
St. Stanislaus	225	1123	51	2	19	788	7980		36	23	92	28	90
Portsmouth, R. I.	417	1992	55	5	45	1150	15000		8	5	54	20	73
Tarentum, Pa.	283	868	20	5	37	780	4300		7	4	98	13	146
Tiverton, R. I.	210	580	21	2	24	600	6000		5	5	56	11	
St. Madeleine	110	451	10	1	20	1580	1600		5	2	48	5	
Tuscaloosa, Ala.													
St. John	75	524	21	11	25	490	12072		4	19	24	1	149
TOTALS	10466	41388	1193	186	1074	31284	531808	808	567	181	5431	440	5578

PUERTO RICO

Arecibo and missions	15348	79409	2934		1303	9496	56177		357		798	57	375
Barceloneta	4700	19000	656		140	225	2800	1076	40		41	12	
Ilato Rey	1000	3200	306		124	7600	7220		72		62	5	587
Jayuya	2500	16000	574		95	650	12500			105	60	53	
San Fernando	2650	13650	452		175	750	5377		73	161	51		
Toa Baja	2000	11700	176		48		1575		19		29	4	
Dorado	1850	9700	160		59	120	823		18		25	4	
TOTALS	30048	152659	5258		1944	18841	86472	1076	579	266	1066	135	962

SUMMARY

Colored	9281	45181	1930	839	4019	39814	392075	2111	425	357	8320	433	8675
Others	10466	41388	1193	186	1074	31284	531808	808	567	181	5431	440	5578
Puerto Rico	30048	152659	5258		1944	18841	86472	1076	579	266	1066	135	962
GRAND TOTAL	49795	239228	8381	1025	7037	89939	1010355	3995	1571	804	14817	1008	15215

George Werner who died on the Russian Front.

We should also mention Canon Humez, agrégé, our guest since 1921 who died at Lamalou-les-Bains in July 1941.

Relations with the Religious and Civil Administrations

In spite of difficult communications we were able to receive regularly the more important messages of Roman Congregations. The Apostolic Nunciature and the Archdiocese of Paris, who had ample powers during the war, showed us great kindness. His Eminence Cardinal Suhard, on several occasions, recalled his attachment to the Congregation because of the education he had received at the French Seminary, and also because of the good accomplished in his archdiocese by the Work of the Orphans-Apprentices, both at the rue La Fontaine and in the various branches of the Parisian district.

The civil administration showed its habitual deference and sometimes did even more than that. In 1939, Mr. Mandel, minister of the Colonies, sent back to their missions the missionaries who were on vacation, considering their presence more important in those fields than their military service in France. Throughout the time of the occupation of France the representative of our Superior General obtained assistance and even benevolent complicity from the French civil authority enabling him to send to Portugal or to receive from that country news for or from the Missions. For the last two years, in spite of all sorts of difficulties, the Congregation was able to send from France more than 350 missionaries, something unique for missionary societies.

Our Guests

We would not be able to fill a paragraph on this subject if we confined ourselves to war years. In 1939 and 1940, a few Bishops passing through Paris were our guests: Bishops Duparc of Quimper, Pic of Valence, Rémond of Nice. After that year the difficulties of obtaining food made it impossible for us to be hosts to the members of the clergy of Paris who formerly came of their own accord to make their spiritual retreat. Several confrères of the German Province, conscripted for military service, paid us a visit. Since the liberation we have had the pleasure of meeting the Provincials of Belgium, Holland, the United States, Portugal, England; our Vicars Apostolic who were able to return: Bishops Biéchy, Grandin,

Heerey, Wölff, Tardy and Pichot; Monsignors Faye and de Lange, Prefects Apostolic of Ziguinchor and Tefé; but until now, only two of our principal Superiors, Fathers Balez and Stam. We also received a short visit of our confrères, chaplains in the American, English and French armies. Their visit was often our first chance of direct contact with their respective provinces or missions.

II. The War

Throughout the war the Mother House was able to preserve at least an outward appearance of serenity; but the individual members, while keeping full confidence in God, felt nevertheless most keenly the shock of that extraordinary conflict.

War Declared

The coming of the war was not a surprise. Since September 1938 it was everybody's opinion that we were enjoying a precarious peace. Hence we had quietly taken the necessary precautions for the Archives and the Procure. On August 20, 1939, the annual retreat, preached by Father Laccocq, had begun at Chevilly, when we were informed of the first official measures of military and industrial mobilization. The Superiors returned to their communities, and the mobilized for military service departed in great numbers. The missionaries on leave went as fast as possible to a port of embarkment to return to their Vicariates. On the fifth of September, at 3:10 P.M., we had our first air raid. Henceforth we had to get used to wearing gas masks. The Fathers and Brothers, whose presence in Paris was not indispensable, were sent to Langonnet, together with the confrères come from the evacuated houses of Alsace. There were no more solemn offices in our Chapel, for lack of numbers needed for the ceremonies. The Seminarians had also either been mobilized or had been sent to Langonnet. And at table we began a restricted fare.

1939-1940

The winter of 1939-1940 was very cold, but the Mother House, thanks to the foresight of Father Bursar, was sufficiently heated and did not suffer too much. In November 1939 and in January 1940, soldiers, seminarians or lay members of Catholic Action gathered at the Mother House for one day periods of Recollection. We had no solemnities for Holy Week. In April we lost our Cardinal Archbishop of Paris, His Eminence, Cardinal Verdier. Our Most Reverend Superior General was absent during a couple of weeks, administering Con-

fimation in the diocese of Meaux whose Bishop was incapacitated by illness. From Pentecost on began the litany of bad news and air raids. The crates containing the archives and precious articles belonging to the sacristy, were sent to Verneuil-sur-Indre. The cellar under the refectory, which was considered solid and safe, began to serve as a shelter during air raids for school children and people of the neighborhood, Father Superior being in charge of "the island."

Exodus and Return

June 1940 brought the exodus and the armistice. From the end of May, our confrères arrived from Belgium and Holland, sought refuge in Paris and brought us most alarming news. On June 11, with the threat of the advancing German forces came our planning for the abandonment of the Mother House. A few Fathers and Brothers left for Cellule. The General Council forced our Most Reverend Superior General to leave Paris and seek refuge in the South. Our Superior General accepted only on condition that at least two Fathers would accompany him. Hence, on June 12, our Superior General left Paris with Father Le Retraite, Director of the Orphans-Apprentices of Auteuil, for a house which this Institute has at Verneuil-sur-Indre. Others tried to reach the Communities of the Center. On the thirteenth we formed the staff which should guard the House: Fathers Jolly, Griffin, Ganot, Greffier, Herbinière, Buisson and a few Brothers. Fathers Müller and Baraban who were to join our Superior General, went to Bourg-la-Reine to take the "hippomobile" of Chevilly and they were sucked up by the pitiful mass of refugees who crowded the road to Orleans. In the city all shops were closed and the air was poisoned with the sickening fumes of gasoline released by the destruction of the refineries of Port-Jerome.

Paris was taken on the fourteenth. At every crossroad armed platoons stopped travelers who were attempting to flee the city. Brother Sebastien tried to cross a barricade, but was energetically repulsed. Fathers Müller and Baraban, who had met the German troops at Arpajon, returned to the Mother House, tired and saddened by the terrible scenes they had witnessed in their short odyssey.

Calm returned after the signing of the armistice, but the food situation became most difficult; no more milk, or butter, little meat and vegetables. Brother Camille, helped by a pastor of Paris, a friend of the Con-

gregation, succeeded in obtaining for us the indispensable articles of food. In the meantime our Superior General and Father Munck, under the guidance of Father Patron, succeeded in returning from Bordeaux to Paris, and reached the Mother House on July 10. Life returned gradually to a degree of normality: office work, ministry in the chapels of the vicinity, but there was little ministry outside.

From the 18th of August to the 25th we had the annual retreat of the community, and a Solemn Mass of Requiem for our deceased confreres of the year; it was the first missa cantata in fourteen months. On September 19 the students of the Colonial Seminary returned from Langonnet. The interior life of the House returned to normal. October 3 was the date for the beginning of classes for seventeen Seminarians. But signs of the wretched economic situation began multiplying. There was no more oil for the sanctuary lamp and we had to use electric light to honor the Blessed Sacrament. Mass was celebrated with one candle, and the Archbishop even recommended omitting wine for the ablutions.

Restrictions

Official restrictions began in the Fall of 1940: restrictions for food, heating, lighting, clothes, etc. . . It was quite a task for Father Bursar who was obliged to make many trips and to keep most complicated accounts to observe the rulings and the system of ration cards. His devotion and that of Brothers Wiro and Antoine succeeded, after a hard time, during the winter of 1940-1941, in providing the necessities. We are most grateful to our devoted friends who sent us packages of food during this period of semistarvation. The Mother House has no garden and could not very well supply for its needs by cultivating a piece of land.

As regards the heating, we must thank God for having been privileged. The Mother House always used four boilers for the entire establishment. We found it easy to suppress three of them and to use no more than four stories of the central building, into which we all managed to find quarters. This part was easily heated, and apart from a few mishaps, the service and the coal did not fail us.

In the matter of clothing, the Procure possessed the necessities; but the lack of coal and soap prevented a weekly change of linen.

We could have suffered very much more and we are grateful to divine Providence for having taken such

good care of us. But we suffered witnessing the spread of real wretchedness, which public authority and private initiative did their best to alleviate; and we sorrowed seeing the development of one of the worse plagues of the war, one born of greed and fittingly branded "black market."

The Liberation

In this way we spent the war years, years weighted with affliction of soul, worries, and at times, perhaps, impatient eagerness to reach the end of this nightmare. The landing of Anglo-American troops on the Continent, June 6, 1944, gave us hope. We looked at maps, we listened to approaching gunfire, we imagined the advance, at first so difficult, of allied troops. Finally in August we knew they were nearing Paris, for there were more air raids, the Paris police went on strike, there were restrictions on electricity, the Metro stopped its service and almost all bakershops closed.

On August 15 took place the traditional procession at Notre Dame, in which a crowd more numerous than ever before took part. On the 16th, no more gas was available, and the population had to be fed by popular kitchens. On the 17th barricades sprang up in the streets; there was gunfire in the city and the German troops began their exodus. Fighting continued during the following days. Daily rations for bread reached the new low of 130 grammes, but the French flag was flying from the tower of the Ecole Normale, our neighbor. On the 21st the Republican Guard took the St. Michel Boulevard, on the 22nd there was fighting at rue Soufflot, and on the 24th, at 11:00 P.M., the bells of all the churches of Paris announced the entrance of the Leclerc Division and of the American Army. The twenty-fifth was a troubled day. There was mopping-up fights at Gobelins, rue Soufflot, and even in the new building of the Ecole Normale. In the afternoon we had the joy of meeting confreres, our military chaplains Fathers Houchet and Dehon. The former was to give his life gloriously three months later, when the French troops entered Strasbourg. The following day, after a brief skirmish at Notre Dame, which was desecrated by the shedding of blood, French troops and American divisions marched through liberated Paris. The nightmare was over, but our joy was not complete, for our beloved Superior, Father Emile Müller and two Brothers, were already pris-

oners of the Gestapo for several months.

The Gestapo at the Mother House

The most heart-breaking event of the entire war was the arrest on Feb. 26 and 28, 1944, of Father Emile Müller and of Brothers Rufus and Gerand. Until then we had been spared the house search, the inquest, and other vexations which had been inflicted on several other communities. And yet, notwithstanding the advice of Superiors, and without the knowledge of the community, strangers had been too readily admitted within our walls, in a section not occupied by us. At the end of February we were, unknowingly, giving refuge at 28, rue Lhomond, to individuals who were eagerly sought for, namely, the crew of an American bombing plane. It is probable that their hideout was reported to the authorities. On the 26th Brother Rufus was arrested and was led handcuffed to the place and asked to explain the situation. In the meantime the refugees, duly advised of the danger, had left the house. Brother Gerand, who acted as porter, was arrested, as accomplice in evasion. On the 28th Father Emile Müller, the Superior, was arrested as officially responsible for the crime, and the entire community was threatened with expulsion.

Our confreres were first interned in the prison of Cherche-Midi, then at Fresnes. We learned from one of his companions in captivity who was liberated at the beginning of May, and from the German prison chaplain, how Father Müller had comforted his fellow prisoners, but we were also told that both he and his two companions had been sent to Compiègne and thence to Germany. No news was received from them until May 1945. At Pentecost of that year, Brother Rufus announced his liberation. On the Feast of Corpus Christi, Brother Gerand returned to Paris in good health and in good spirits. Finally, at the end of June, Dr. Frégafon, medical colonel announced in a letter, which was reproduced in Circular 26, that Father Müller had died on December 11, 1944, in the concentration camp of Bergen-Belsen. Until the end our heroic confrere had edified his companions in wretchedness, by his piety, his courage and his charity. The Lord took note of his sacrifice, for our community, much threatened following his arrest, was no longer to be molested.

Finis

The war ended in August 1945, but it was not to spell the end of all anxie-

(Continued on page 77)

Ourselves, Incorporated

FERNDALE HERALD

We seem hardly to have recovered from the mid-semester examinations, and here we are again drawing near to the end of the term. The examinations this time are scheduled for mid-May, with the Priesthood Ordinations date set for June 3. This earlier than usual time for the exams calls for a readjustment to both the professors' plans and to our own.

The last Ordinations on March 12 and 13 embraced every stop from Tonsure to Priesthood inclusive. There are now three more priests, nine deacons, ten acolytes and twelve tonsurites.

Again it was our privilege to have and participate in all the Solemn Ceremonies of Holy Week. The realization that once we leave here the chances of having all the Solemn Holy Week services are slight deepens our appreciation of seminary life and its advantages. The ceremonies and chant this year were done exceedingly well. The parishioners of St. James Church in Stratford were once more treated by a group of the scholastics to one Nocturn and Lauds of *Tenebrae* on Wednesday evening. Did the people appreciate it? Well, the church was filled (in spite of the rainy weather) with 700 people, just one hundred more than the church normally seats. Several groups chanted the Passion in neighboring churches and convents.

Spring springs the lock on nature's storehouse of pent-up splendors and Ferndale's grounds will soon receive their share of new life and beauty. The winter scene here, as a rule, is desolate and drab, but this creates such a contrast to the Spring-through Autumn period that this latter appears the more lush and colorful to our eyes.

And with Spring in "for keeps" and the goal posts hidden away now for months to come, we turn to baseball. Yet, our zest for this sport is tempered by the closeness of the exams and the Spring planting to be taken care of. Whether we play Maryknoll or not before the summer depends on a number of conditions. Let's hope for favorable conditions.

RIDGEFIELD

The fast from feasting is ended, the fast from fasting begun. The long period of Lenten austerities was solemnly brought to a close with the an-

nual Easter Retreat and the ceremonies of Holy Week. Despite the lack of facilities, there was relatively little deviation from the Liturgy prescribed for these sacred ceremonies. With the exception of the singing of the Passion, on Good Friday the Ritual of Holy Week was performed in its entirety.

We now look forward to a week's vacation from our wonted activities, which serves the two fold purpose of a respite from things past and a preparation for things to come, Spring manual labor, Canonicals and the May festivities.

On March 12, Bishop O'Brien, down from Hartford for the Ordinations at Ferndale, honored us with his presence at dinner. Father Provincial and Father Hackett, the Bishop's Secretary, accompanied him.

Other visitors of note, during the past month were Fathers Grossmann, Thelen and Blass, three German confreres, recently released from the British Interment Camp, in Jamaica, B.W.I. Their week long sojourn in our midst proved most cogently the beauty and significance of our motto, *Cor unum et Anima Una*. All were glad to have them with us, and equally sorry to see them depart.

"If you don't like the weather, wait a minute." Fairfield County has tossed consistency of climate to the winds and has adopted the quick change technique of fickle Philadelphia, where atmospheric vicissitudes have elicited the pithy proverb mentioned above for many a sarcastic soul. "It hasn't acted like this in years," we are told and so we hope for better things. (Same said about every city. Ed.)

If there is one torch which the novices of "47" do not intend to throw to the Novices of "48", it is the task of finishing the construction of the new barn. The Novices of "47" claim this honor for themselves. Gigantic strides are being made daily and we expect the official house warming to take place some time in May.

Brother Novatus, the Community tailor and statistician returned home from the Brothers' Retreat at Cornwells with a severe cold which developed into a serious case of pleurisy and intestinal flu. His condition grew steadily worse until finally on the Feast of Saint Joseph, it was necessary for him to be removed to Saint Vincent's Hospital,

Bridgeport. He is back again with us with new life and vigor.

Brother Novatus fared very poorly on Saint Joseph's Day. Such was not the case with the other Brothers, who were granted a day's outing at Ferndale. The Novices were given the same during the Christmas Holidays and consequently were well able to appreciate the all round good time derived from such an occasion.

Easter marked the end of the Lenten Season and the beginning of Paschal Time. For two young aspirants to the Brotherhood, it also marked the end of postulancy and the starting of the novitiate year. They were received and given the Habit, in a solemn reception ceremony on Easter Sunday morning. Your prayers are requested for the continued perseverance of these two Novices.

CORNWELLS

Our March began auspiciously enough, with the strong silent beat of a new water pump gurgling the vital fluid through the veins of the building. In fact, the month was notable for material improvements. Father Sheridan began some leveling and other operations on the baseball diamonds. Father Pergl, our zealot for natural beauty, began a landscaping process of an old eye-sore, namely, the former pasture adjoining the front lawn. Eager volunteer aid proved the desirability of the project.

There were many comings and goings during the month. To make room for the brothers' retreat, some of the German confreres made temporary sojourns in other houses. Brothers Gerard, Stephen and Novatus arrived for the retreat, which was given by Father Joseph Hackett. Fathers Gross, Schreier, and Lemmens went to Washington on the 18th, to help welcome His Eminence Conrad Cardinal von Preysing, Archbishop of Berlin, Germany. Father Meenan, in the course of his retreat to the students of St. Francis, Edgington, visited us. On the 23rd, Father Lemmens departed for a temporary post in Saint Elizabeth's Parish, Detroit, and Father Küster left to assist at Blessed Sacrament Church Philadelphia. A few days later, Father Schreier left us to assist at Saint Mary's, Detroit. We received visits from Fathers E. Moroney, Diamond, and Clifford. On the 23rd, Father Coonahan, president of the Catholic Total Abstinence Union of America, gave a lecture to the Scholastics. And our Solemn Mass on Saint Joseph's Day was celebrated

by Father Francis McGowan, newly ordained, and home for a few days after his first solemn Mass.

If the month began auspiciously, it did not end so. Mid-term examinations, an evil in themselves, were complicated by a very nasty epidemic of influenza that did not spare the faculty. At one time, twenty-three scholastics were down with it. Class was called to a halt prematurely on April 1.

PUERTO RICO

On March 30th we had a very successful religious fiesta for the country people. The Catholics from the neighboring districts and chapels were invited to Bayaney for a Field Mass and Manifestation of the Faith. By happy coincidence the day decided on for the manifestation was Palm Sunday—a factor which in no way lessened the enthusiasm or attendance. The difficulty of distributing the palms to the satisfaction of everyone was easily solved by advising each one to search out their favorite palm tree and bring all or part to the Mass. Although some brought formidable-looking branches and others showed their artistic taste in designs the majority were content with small pieces which they had evidently borrowed from their more enterprising neighbors.

The people began arriving about eight o'clock. Those from more distant parts came in cane trucks while the greater part came on foot with the grim determination to make a day of it. The Mass was held in an open ranchon which offered shelter from the sun for several hundred people and an opportunity for the majority to do a little penance under a tropical sky. For two hours before the Mass, four priests, Fathers Sweeney, Reardon, McHugh, and Nebel, heard confessions in what privacy and seclusion was possible in a room containing four hundred people milling around in a festive spirit.

By 10:30 we started the ceremonies. With the help of a loudspeaker Father Sweeney read the Passion and led the singing. More than two thousand people had gathered by this time and they followed the ceremonies and the Mass devoutly and reverently. With surprisingly good order some two hundred came to the altar to receive Holy Communion. The usual few announced at this time that they would like to go to confession first. They were quickly and judiciously shriven by Fathers Mc-

Hugh and Nebel who were standing by for such an emergency.

Immediately after Mass we started the procession down the main road. We successfully blocked all traffic for at least an hour with a very impressive and orderly procession. Walking according to their Societies and with banners flying the estimated crowd of 2,500 was a spectacle that warms the heart of the jibaro and causes doubts and repentance in the few that have abandoned the faith of their fathers. Such a manifestation means more to them than all the apologetic arguments of the theologians and has the practical results of rekindling the spark of faith in those who have become indifferent to their religious inheritance.—Fr. Geo. C. Reardon, C.S.Sp.

FRIBOURG

Once again it is time to inform our confreres at home of our life and times here at Fribourg, the home of the inter-provincial scholasticate of the Holy Ghost Fathers. News is scarce here at present as we have reached that part of the cycle which is marked by inactivity. Yes, we are on vacation.

The long winter semester, which seems to be one of the characteristics of the University of Fribourg, finally came to an end in the early part of March. It was a long grind and the exams were not easy, to illustrate—one exam was an oral which consisted of a half-hour conversation in Latin with one of the Dominicans, and the student was expected to keep the conversation moving.

Along with the vacation period came the rain. For the past two weeks we had a period of incessant rain and wind. The past winter was rather severe. At present we are waiting the arrival of Spring and the past few days we heard and saw a number of its harbingers.

The ordinations to the Diaconate, Subdiaconate, and Tonsure are scheduled for the latter part of March. His excellency, Bishop Carriere will officiate.

Father Mientki, a Polish Holy Ghost Father, has returned to continue his studies after a seven year absence. He served as a Chaplain with the Polish parachute division during the war and has many an interesting tale to relate of his experiences. We are happy to have him with us and know that he will become orientated shortly.

We were grieved to learn of the death of Mr. Nader's father and we

pledge to remember him in our prayers.

During the month of March, Father Rigault, provincial bursar of the province of France paid us a visit.

During this vacation period we expect to enjoy and occasional hike through the Swiss countryside which is known the world over for its beauty.

By the time this goes to print we will be well into the summer semester. This semester is much shorter than the winter semester. Classes are scheduled to terminate about the 18th of July, and then—Vacation. What the summer will bring still remains a mystery.—W. J. Maguire, C.S.Sp.

ROME

Since my arrival in Rome, I have had the privilege to be present at three Beatifications in St. Peter's. They were those of Blessed Marie-Therese Soubiran, Therese Verzeri, and of Contarddo Ferrini. The last mentioned of the three was beatified on Low Sunday. It is interesting to note that he was a professor of Canon Law, a layman, at the University of Pavia. In all respects it was a typical ceremony of beatification.

Apart from the long process, required by Canon Law, which takes many years, the actual ceremony of Beatification is divided into two parts. In the morning of the day appointed, there is the reading of the Papal Bull; in the evening, there is a solemn Benediction of the Most Blessed Sacrament, and the veneration of the relics of the newly Beatified.

The morning ceremony is a long and rather tedious rite. It takes place before a gathering of Cardinals and Bishops and Canons of St. Peter's, with a little more than a sprinkling of the Faithful. An official of the Sacred Congregation of Rites reads the Bull through, which generally takes about forty minutes. Then, at its conclusion, the picture of the new beatified is unveiled above the altar, and a solemn "Te Deum" is chanted. Following this, a Pontifical Solemn Mass is celebrated.

But it is in the evening, that the people throng to the world's largest Basilica. An hour before the actual ceremony the vast Church is filled with people, most of whom stand for several hours. It is during this ceremony that our Holy Father is carried into the Basilica on the Sedia Gestatoria, down the center aisle of the vast Church. He passes through the

Palatine Guard which stands at attention, on both sides of the aisle. The Swiss Guards precede him, and the Cardinals present, follow. For the whole duration of the procession, up to the time the Pope alights from the Sedia Gestatoria, for the Benediction, the famous silver trumpets give out the stirring notes of the Papal March.

One has but to see our Holy Father once to appreciate the fact truth of his name, and sense the sublimity of the occasion. He continually blesses the people present, now on this side, and now on that, with an air of loving kindness. Even though we all shout "Vive il Papa", "il Papa," and wave handkerchiefs, or our hands in the air, as an expression of our devotion and loyalty, a stronger sentiment of respect, and awe, certainly is present in the hearts of each one. Before he leaves the aisle, on his return to his chambers, our Holy Father stands on the platform, and gives the "Orbis et Urbis" Blessing.

There are many interesting human sides to this event. Even though the Church is generally jammed to the doors, mothers insist on bringing their smallest children, without the slightest chance of many of them to see the Pope. Special "Biglietto's" are required to enter as a check to the number allowed to come in. Clerics are given a certain section for themselves. I had only to be present there once, to vow that I would never go to the same place again. Here one gets a good view of the High Altar, but little more, and nothing of the actual ceremony. The talk that goes on in St. Peter's on these occasions seems shocking at first to us who counsel strict silence in our Churches. Here it is frankly conversational in tone, with all the noise accompanying a vast throng.

There are to be several other Beatifications, and even some Canonizations this year. Of especial interest to us as members of the Holy Ghost Fathers is that Blessed Grignon de Montfort is going to be canonized July 20.—Father Bushinsky, C.S.Sp.

DUQUESNE DOINGS

We missed our letter to you last month when we went down in the local "flu" epidemic which the Board of Health, taking a cue from the California Chamber of Commerce, refused to dignify with the proper signs of alarm. The local papers, going along with the Chamber, failed to capitalize on subsequent national find-

ings that last winter was the U. S. worst for "flu" since 1918. At any rate, our two-day "flu" holiday proved effective and student and faculty health soon returned to normal.

A blessed windfall in the persons of three new confreres gave the community that always much-needed middle-of-the-second term "shot in the arm." Fathers Lemmens, Burns and McNamara came to our open arms and we hope to keep them with us for a long time. The record experts may not corroborate our opinion, but we'd like to go out on a limb with the statement that Duquesne now have the largest priest-faculty in its seventy-year history. And that fact speaks volumes: the confidence of the Province in us and the continuing improvement in the educational preparation of our young priests.

Maurice Murphy, registrar, has released second semester enrollment statistics:

Full time attendance	3,078
Part time attendance	949
Men (full time)	2,617
Women (full time)	416
Men (part time)	392
Women (part time)	557
Men (total enrollment)	3,009
Women (total enrollment)	1,018
Veterans	2,700
Total attendance	
(part and full time)	4,027

With only 200 graduating in June and 1000-odd entering in September, the race for professors and space has already started.

After a year of swollen enrollments and prospects of continued indefinite expansion, it begins to appear certain that Duquesne will no longer be denied its right to "Big Time" status. Duquesne needs help of all kinds to acquit itself of its new responsibilities and Providence is supplying some assistance in its own ways. Pray God to inspire more people to come to our aid and to continue His blessings.

WASHINGTON

The Capital's early and brief spring has passed into summer. The Cherry Blossom Festival, a springtime colorful occasion for Washington, was sandwiched between the last snowflakes of winter and the first hot days of summer. The trees that line most of the streets of the Nation's Capital reached out in leafy splendor to welcome President Aleman of Mexico. The trees of Washington have looked down perhaps on more notable visitors than the trees of any other famous city.

For two days the provincial council was in session to look over the life-is-real-life-is-earnest situation here and elsewhere. Unconcerned were the robin that is sitting out a clutch of eggs in a nest over the front door and a big brown cat that daily and stealthily threads a matinal search for drowsy birds in the woods by the house.

We were happy to welcome Father Francis Griffin of the Mother House, Visitor to the Province. His Irish wit is as fresh and green as the day it first saw Paris fourteen years ago. A confrere we say he is who will be loved and appreciated by all of us.

THOUGHTS FOR THE PRIEST

from the Encyclical of
Pope Leo XIII,
"Divinum Illud"
(May 4, 1897)

Prepared by the Holy Ghost
Fathers

This Pentecost marks the fiftieth year since publication of Pope Leo XIII's encyclical on the Holy Ghost. Some excerpts of especial interest to priests are herewith presented with the hope that they may awaken a desire to read the document in its entirety.

The Role of the Holy Ghost in the Redemption of Mankind

That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Nevertheless, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion, to the Holy Ghost. He gave as the chief reason for His departure and His return to the Father, the advantages which would accrue to His followers from the coming of the Holy Ghost. At the same time He made it clear that the Holy Ghost would complete, in His office of Intercessor, Consoler and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit Who, in the creation, "adorned

the heavens" and "filled the whole world."

(The Holy Father then dedicates all the work of his pontificate to the Holy Ghost, states his intention of delineating the action of the Holy Ghost in the Church and in the individual souls of its members, dwells on the mystery of the Blessed Trinity, and proceeds:)

The Holy Ghost and the Incarnation

Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost." And this is rightly attributed to Him Who is the Love of the Father and the Son, since this "great mystery of piety" proceeds from the infinite love of God towards man, as St. John tells us: "God so loved the world as to give His only begotten Son."

By the operation of the Holy Spirit, not only was the **conception** of Christ accomplished, but also the **sanctification** of His soul, which in Holy Scripture is called His "anointing." Wherefore all His actions were "performed in the Holy Ghost," and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God." In Him were all the treasures of wisdom and knowledge, and all other gifts signified in that miraculous dove which appeared at the Jordan, when Christ, by His Baptism, consecrated its waters for a new sacrament. By the conspicuous apparition of the Holy Ghost over Christ, and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed, namely, His outward and invisible mission in the Church, and His secret indwelling in the souls of the just.

The Holy Ghost and the Church

The Church first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ. For He Who is the Spirit of Truth, inasmuch as He proceedeth both from the Father, who is the eternally True, and from the Son, Who is the substantial Truth, receiveth from each both His essence and the fulness of all truth. This truth He communi-

cates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine and to make them **fruitful for the welfare of the peoples**. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. As Christ is the Head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, the Holy Ghost is in Christ's body, the Church."

The Action of the Holy Ghost in Individual Souls.

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. It is true that in those of the just who lived before Christ, the Holy Ghost resided by grace, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest, and the reality exceeds the image. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the divine nature, children of God, god-like. Now these great blessings are justly attributed as **especially belonging to the Holy Ghost**. He is "the Spirit of adoption of sons, whereby we cry: 'Abba, Father.' He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony of our spirit that we are the sons of God."

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit." The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life. He not only brings to us His divine gifts but is the Author of them and is Himself the supreme gift, Who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most high."

The Indwelling of the Holy Ghost in the Souls of the Just.

By His grace, God resides in the just soul as in a temple. From this proceeds that union of affection by

which the soul adheres most closely to God. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beatifies the saints in heaven, is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power, and wisdom appear even in the wicked man, **charity**, which, as it were, is the **special mark of the Holy Ghost**, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the Apostle, when calling us the temple of God, does not expressly mention the Father or the Son, but the Holy Ghost.

The fulness of divine gifts is in many ways a **consequence** of the indwelling of the Holy Ghost in the souls of the just. Among these gifts are those secret warnings and invitations which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. More than this, the just man has need of those **seven gifts** which are properly attributed to the Holy Ghost. Lastly there are those blessed **fruits**, enumerated by the Apostle, which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "Who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion."

Love and Devotion towards the Holy Ghost

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly. There are certainly many who are very deficient in their knowledge of the Holy Ghost. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost. What should be chiefly dwelt upon and clearly

explained is the multitude and greatness of the **benefits** which have been bestowed, and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of "the children of light".

We owe to the Holy Ghost, love, because He is God. He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are"—a terrible, indeed, but a just warning.

Lastly we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "For He is the remission of all sins." We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity; for thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance."

The Blessed Virgin—Spouse of the Holy Ghost

Such are the teachings and exhortations which we have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a novena

shall take place before Whit-Sunday, in all parish churches, and also, if the local ordinaries think fit, in other churches and oratories.

At your exhortation let all Christian peoples add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."

Ticker Talk

On May 15, John J. Killeen, a nephew of Father Daniel J. Killeen, was ordained at St. Joseph's Cathedral, Hartford, Conn. . . Father Clynes (Holy Ghost, Detroit) baptized eighteen converts recently. . . On April 29, Father Cassidy commenced work on the new school building at Moreauville, La. . . Father Ackerman reports extraordinarily good receipts for the Holy Childhood for the past year. . . The Annual French Mission at St. Joachim's, Detroit, was exceptionally well attended this year. . . By July Father Joseph B. Donahue hopes to have his chapel at Kaplan, La., completed. . . At Barceloneta, P.R., Father Kingston's Sunday calls for three Masses. . . Father McNulty is now stationed at the Headquarters of the European Air Materiel Command, Frankfurt, Germany. . . A convert and widow of an Episcopalian minister writes us: "I find in the teachings of the Venerable Father Libermann a concise, easy to understand, way of life." . . And from Milwaukee: "I am a student at Marquette, and I am doing practice teaching at Holy Angels Academy. I told a group of Sophomore girls I would give them each a leaflet prayer to the Holy Ghost which the Holy Ghost Fathers put out." . . Father Stark who suffered a fractured leg in Africa is doing well at home in Clawson, Michigan. . . At Lafayette, La., Fath-

er Lonergan hopes to have enough funds on hand soon to commence building a gymnasium. . . Father Stegman (New Iberia, La.) just finished a hall at the mission in Olivier. . . Father Murnaghan is supposed to have "the best altar boys in the world" at Mansura, La. . . The community room at St. Mark's, New York, has been renovated and a complete renovation of the basement has been planned. . . Father Pobleschek reports very good results with his instruction classes. . . Fathers Ackerman and Heim visited Father Bushinski in Rome. . . A new school is much needed at Toa Alta, P.R., but lack of funds is holding up a splendid project. . . Father Bushinski was one of the chanters at Santa Croce, Rome, on Good Friday last. He also gave two ten minute talks on the Catholic Hour over the American Radio in Rome. . . At St. Mary Magdalene's, Tuscaloosa, Ala., general progress has shown up even in the collections.

ST. MARK'S NEW YORK

Forty-one adults were baptized on the completion of the old instruction class. Eighteen have already appeared for the new class.

The Senior Sodality held its annual retreat at the Helper's of the Holy Souls Convent. Fifty-four ladies attended.

About one hundred are expected to receive Confirmation on Pentecost Sunday.

The Basketball team lost the City Championship due to the illness of two star players. Record: 17 won; 1 lost.—Father Stocker, C.S.Sp.

(Continued from page 72)

ty. Restrictions remain, and the task of reconstruction will be long and tedious, and our works need reorganization. Our hearts nevertheless are full of confidence for the future. Today as yesterday we are under theegis of Our Lady Preservatrice, whose motherly protection has never yet failed us in any trial or trouble.—M.N. (Bulletin: December 1946-January 1947.)

* * *

Fame

We toil for fame,
We live on crusts,
We make a name,
Then we are busts.

—Robbins



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 3

HOLY GHOST FATHERS
Washington 11, D. C.

JUNE, 1947

FIFTEEN RECEIVE FIRST ASSIGNMENTS



Father Bacher
Africa



Father Behl
Isle Brevette, La.



Father Behr
Africa

CARDINAL SPELLMAN PRESIDES AT CEREMONY IN ST. PATRICK'S CATHEDRAL, NEW YORK

Fifteen Holy Ghost Fathers, making their Apostolic Consecration, were given their first appointments on Sunday, June 8, in a ceremony held in St. Patrick's Cathedral, New York.

His Eminence, Francis Cardinal Spellman, Cardinal Archbishop of New York, presided at the consecration to the apostolate and addressed the young missionaries at the conclusion of the services. His Eminence stressed the opportunity that is theirs in laboring for souls both at home and abroad.

Of the fifteen, eight have been assigned to the Vicariate of Kilimanjaro, Tanganyika Territory, East Africa, six to the United States and one to ~~Canada~~ *Benue*.

The following will leave in the fall for East Africa: Fathers Francis J. McGowan, Joseph A. Brennan and James J. White, all of Philadelphia; Anthony A. Bacher and Joseph A. Behr of

(Continued on Page Two)



Father Brennan
Africa



Father Juliano
Rock Castle, Virginia



Father Kelly
Rock Castle, Virginia



Father Lachowsky
Cornwells



Father Lasko
Africa



Father Marshall
Alexandria, La.



Father McGowan
Africa



Father Murray
Dayton, Ohio



Father Philben
Africa



Father Roberge
~~Canada~~
Benue



Father Trahan
Africa



Father White
Africa

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the Missions.

THE HOLY GHOST AND OURSELVES

Fifty years ago Pope Leo XIII issued his famous encyclical on the Holy Ghost. The concluding paragraphs point out how deep and constant should be the devotion of each of us to the Third Person of the Blessed Trinity:

"We owe love to the Holy Ghost, because He is God. He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit.

"Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: 'Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are'—a terrible, indeed, but a just warning.

"We ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: 'For He is the remission of all sins.' We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity; for thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He 'is the pledge of our inheritance.'

Our Lady and the Holy Ghost

"Let all Christian people invoke also the powerful and ever acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles.

"May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: 'Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.'



Front Row: Left to Right: Bro. Fulrad, Frs. Blass, Grossmann, Eckert, Vonderwinkel, Lemmens.
Second Row: Left to Right: Frs. Lingscheidt, Gross, Schroll, Becker, Kuster, Kirschbaum, Bro. Baldomir.
Back Row: Left to Right: Frs. Wehning, Humpert, Thelen, Seifried, Schreier, Bro. Remigius.

Sixteen Holy Ghost Fathers and three Brothers of the German Province, recently released from an internment camp in Jamaica, British West Indies, have been assigned to various posts in the United States and Puerto Rico by Very Rev. George J. Collins, provincial.

Father John Vonderwinkel has been appointed assistant pastor in St. John's parish, Dayton, Ohio; Father Martin Kirschbaum, St. Joachim's, Detroit; Fathers Peter Gross and William Blass, St. Mary's Detroit; Father Siegfried Eckert, Notre Dame, Chippewa Falls, Wis.; Father Martin Lingscheidt, St. Anthony's, Millvale, Pa.; Father Peter Becker, St. Mary's, Sharpsburg, Pa.; Father Gottfried Thelen, Holy Ghost, Chippewa Falls; and Father Hugo Kuster, St. Catherine's, Little Compton, Rhode Island.

Father Henry Lemmens has joined the faculty of Duquesne University, Pittsburgh. Father John Schreier and Brothers Baldomir Hermanns, Remigius Kney and Fulrad Poensgen are assigned to Rock Castle, Virginia. Father Albert Schroll has been named assistant pastor at St. Benedict's, Detroit, Mich.

Four of the priests will work in Puerto Rico: Fathers J. G. Grossman, Arecibo; G. A. Seifried and Arnold Humpert, Toa Alta; and J. H. Wehning, Jayuya.

The priests and brothers were missionaries in the Prefecture of Benué, West Africa, before their internment. After more than six years of confinement, they were permitted to enter the United States.

HOLY GHOST FATHER APPOINTED BISHOP

Rev. Daniel Liston, C.S.Sp., rector of the seminary and college of the Diocese of Port Louis, Mauritius, has been appointed coadjutor bishop of that diocese.

It was in 1937 that the newly nominated prelate went to Mauritius, an island in the Indian Ocean. Most Rev. James Leen, C.S.Sp., is Archbishop of Port Louis.

APPOINTMENTS

(Continued from Page One)

Pittsburgh; Stephen J. Lasko, Noroton, Conn.; Stanley J. Trahan, Bay City; and Francis M. Philben, of Boston.

Named to posts at St. Emma's Military Academy, Rock Castle, Virginia, are Fathers Alfred A. Juliano and James P. Kelly, both of Philadelphia.

Father Charles T. Behl, of Philadelphia, goes to St. Augustine's, Isle Brevelle, Louisiana; Father David J. Marshall, of Norwich, Conn., to St. James', Alexandria, Louisiana; Father John J. Murray, of Philadelphia, to St. John the Baptist's, Dayton, Ohio; Father Clemence F. Lachowsky, of Conway, Arkansas, to Holy Ghost Missionary College, Cornwells Heights, Pa.; and Father Rodrigué A. Roberge, to Canada.

HOLY GHOST MISSION LEAGUE

By means of membership dues received during the past year, the Holy Ghost Mission League was able to help in the spread of devotion to the Holy Ghost through the Pentecost Novena. More than 50,000 leaflets were distributed free in time for the novena this year through parishes in various parts of the country. A number of pastors assisted by contributions for the leaflets.

Members of the Mission League can help spread the devotion by obtaining free leaflets for distribution to their friends. Just write:

Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D. C.

Please pray for the repose of the souls of Miss Rose Keating, Norristown, Pa.; Miss Marie L. Hartman, Baltimore; and Miss Mary Dean, Pittsburgh, deceased members.

CATHOLICS IN BRITISH AFRICAN MISSIONS

"The progress of Catholic Missions through the war years in British Africa is striking," states Archbishop Mathew, Apostolic Delegate to English Africa, issuing statistics that show an increase of more than 637,000 Catholics since 1939.

"The work of the African priests is developing very well and it is a great encouragement to Africans all over the eastern territories that Rome should have made an African Vicariate in Uganda in 1939."

The chief statistics for this important mission field, corrected up to June, 1946, are given below.

TANGANYIKA

The eleven vicariates and four prefectures in Tanganyika contain 599,377 Catholics, who form 10.1 percent of the total population of the territory. They are served by 500 European and American priests, 237 European Brothers, 403 European nuns, 88 African priests, 16 African Brothers and 312 African nuns. These figures show an increase of 170,196 Catholics over the figures for 1939.

UGANDA

The five vicariates in Uganda contain 816,394 Catholics who form 22.2 percent of the total population of the Protectorate. They are served by 316 European priests, 84 European Brothers, 220 European nuns, 114 African priests, 83 African Brothers and 582 African nuns. These figures show an increase of 209,112 Catholics over the figures for 1939.

KENYA

The three vicariates and one prefecture in Kenya contain 247,903 Catholics, who form 7.1 percent of the total population of the Colony. They are served by 197 European priests, 33 European Brothers, 316 European nuns, 6 African priests, and 97 African nuns. There are no African Brothers. These figures show an increase of 102,772 Catholics over the figures for 1939.

NYASSALAND

The two vicariates in Nyassaland contain 230,644 Catholics who form 11.5 percent of the total population of the Protectorate. They are served by 112 European priests, 14 European Brothers, 54 European nuns, 15 African priests, 7 African Brothers and 57 African nuns. These figures show an increase of 74,352 Catholics over the 1939 figures.

GOLD COAST

The four vicariates and one prefecture in the Gold Coast contain 246,397 Catholics who form 6.8 percent of the total population of the Colony. They are served by 146 European priests, 8 European Brothers, 76 European nuns, 8 African priests, 3 African Brothers and 9 African nuns. These figures show an increase of 80,826 Catholics over the figures for 1939.

SIERRA LEONE

The vicariate of Sierra Leone contains 7,853 Catholics who form .35 percent of the total population of the Colony and Protectorate. They are served by 27 European priests, 2 European Brothers, 22 European nuns and one African priest. These figures show an increase of 572 Catholics over the figures for 1939.

—Catholic Times of East Africa, March, 1947

GOLDEN JUBILEE OF NOVITIATE OBSERVED

The fiftieth anniversary of the foundation of the Holy Ghost Fathers' clerical novitiate in the United States was celebrated on Tuesday, May 20, with a solemn high mass at Holy Ghost Novitiate, Ridgefield, Conn.

This also marked the twenty fifth anniversary of its establishment in its present location.



The Novitiate, Ridgefield

Very Rev. Francis Griffin, C.S.Sp., from the Mother House in Paris, councillor general and delegate of the superior general, Most Rev. Louis F. Le Hunsec, C.S.Sp., D.D., Archbishop of Marcanopolis, was celebrant of the mass. He was assisted by Very Rev. George J. Collins, C.S.Sp., provincial, and Very Rev. Francis J. Smith, C.S.Sp., present master of novices. Former masters of novices attended.

The novitiate was canonically erected at Cornwells Heights, Pa., on August 27, 1897. Father John J. O'Gorman, C.S.Sp., who was later consecrated bishop and appointed Vicar Apostolic of Sierra Leone, West Africa, was then master of novices. Two members of the first class survive, Father Alphonsus D. Gavin, C.S.Sp., of Ferndale, Norwalk, Conn., and Father Henry J. Goebel, C.S.Sp., of Conway, Arkansas.

In November, 1906, the novitiate was transferred to Norwalk, with Father Eugene Phelan, C.S.Sp., as master of novices. He was succeeded in 1910 by Father Joseph J. Byrne, C.S.Sp., now Bishop Byrne, Vicar Apostolic of Kilimanjaro, East Africa. It was in May of 1922 that the novitiate was transferred here.

In its fifty years' existence the novitiate has had 470 professions, of which 327 were made in Ridgefield.

The novitiate for Brothers is also located here, although it was originally established in Perrysville, Pa., in 1876.

THE MISSIONS NEED . . .

A Piano

Did you know that African missionaries need pianos? Read this: "A piano would be invaluable here at the seminary." (St. James Seminary, Tanganyika Territory, East Africa). "It would be useful not only for teaching singing but especially to train those who show interest (and there are many) to practice for later use in the missions. The harmonium we have here is very poor, and it is not too good to practice too much on an organ. Last year eight students 'practiced' the organ. Most of those who do not reach major orders will eventually be teachers in some missions, and a fair knowledge of music is immensely useful. It is also good to counteract the influence of what now goes by the name of music on the radio, which sooner or later will be available to the Africans." — Father Anton Morgenroth, C.S.Sp.

We can obtain a used piano, crated, for \$125.00. Can you give something towards its cost? (Perhaps you or your club can cover the whole cost.)

Another African missionary asks for (new or used) flutes, trumpets, clarinets for his boys' band.

Easter is just over but we're preparing for next Easter already. A number of missions in Africa need paschal candles. If we are to get them to the missions in time, we must begin to act now. Price of each: \$3.00, delivered in an African mission.

Contributions to cover the total or partial cost of any of the above may be sent to:

Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D.C.

HOLY GHOST FATHERS WILL DIRECT ST. EMMA MILITARY ACADEMY, ROCK CASTLE, VIRGINIA

With the approval of Most Rev. Peter L. Ireton, D.D., Bishop of Richmond, the Holy Ghost Fathers will assume the direction and supervision of the St. Emma Military Academy, Rock Castle, Virginia, on July 1.

The Academy, an academic, agricultural, military and trade school for colored youth was founded in 1895 by Colonel Edward de V. and Mrs. Morrell.

Father William S. Healy, C.S.Sp., was the first chaplain at Rock Castle, from 1895 to 1899. For the next four years the priests of the Diocese of Richmond were chaplains; and from 1903 to 1928 various Holy Ghost Fathers served in this capacity.

The Christian Brothers were administrators of the Academy from 1903 to 1923 and were succeeded by a lay faculty. Since 1929 the Benedictine Fathers of St. Vincent's Archabbey, Latrobe, Pa., have been in charge of the Academy.

In taking up the direction of St. Emma's, the Holy Ghost Fathers are returning to old familiar territory where they did missionary work throughout the countryside for twenty-five years, establishing and caring for Holy Cross Mission, as well as administering spiritually to the Catholics of the State Farm, an annex of the Richmond Penitentiary, Jefferson Post Office, Powhatan Court House, Maidens, Guinea Mills, Farmville and those scattered through the James River Valley.

NEWS ITEMS from the MISSION FIELDS of the HOLY GHOST FATHERS

WEST AFRICA

ONTISHA-OWERRI: In 1906 this vicariate had 2,500 Catholics; in 1926, 58,000; and at the end of 1946 the number had reached 250,000!

During 1946 alone there were 50,000 baptisms. There are now 11 African priests in the vicariate.

The three Catholic hospitals are benefitting from the services of five doctors recently arrived from Ireland.

SIERRA LEONE: Despite the opening of a teachers' school in Freetown, which will provide about fifteen instructors every two years, the Church's difficulties increase with the spread of Islamism. The mission of Pujehan, in the southern section of the vicariate, is almost completely surrounded by Mohammedans.

BRAZZAVILLE: The minor seminary at Mbamou now has 57 students. A new seminary now under construction at Djoué, will be ready for students in October.

BANGUI: Father Hemme has resigned as Principal Superior to become chaplain to the lepers at Bambari. He has been succeeded by Father Morandeau.

NOVA LISBOA: Eight La Salette fathers have been assigned by Most Rev. Daniel Junqueira, C.S.Sp., D.D., vicar apostolic, to the missions of Ganda and Quilengues. The two missions include a vast territory which will eventually be erected into a separate ecclesiastical district.

KATANGA: Recently Bishop Hazaert blessed the new church at Manono. The spire is 125 feet high. It is the most beautiful church in the colony.

The medical center at Nkulu-Malemba since last August has been under the direction of Mother Miriam of the Daughters of the Cross. Mother Miriam is a physician.

LOANGO: Bishop Friteau confirmed 320 Catholics in the Dolisie, Mossendjo and Devenie regions, which have had missionaries for only ten years.

NORTH AFRICA

MISSERGHIN (ORAN): Bishop Lacoste of Oran recently ordained two young men to the diaconate in the Holy Ghost Fathers chapel here.

EAST AFRICA

KILIMANJARO: "The shipment of sheets and pillow cases and towels comes at a very propitious moment. Normally, I should be able to get these goods here, but just now cloth cannot be had.

"I cannot find a bolt of ordinary cotton cloth in any shop. The staple cloth is 'Merikani'. That is the accepted name and it originated from 'Americani', as the cloth probably came from America first. There has never been any of the original cloth in my time out here, but Japan and India supplied the 'Merikani', which we used for sheets and pillow cases and which our people were glad to have for clothing."—Father James Marron, C.S.Sp.

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Father Hyland celebrating Mass in temporary Chapel of Our Lady of the Valley, Hemet, California.

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Do You Wish To Become a Missionary Priest or Brother?

Send for information about the HOLY GHOST FATHERS

Dear Father:

Please send me information about the Holy Ghost { Fathers ☐ } (Check one)
and the requirements for admission. { Brothers ☐ }

Name Age

Street address Phone:

City and State Zone.....

School Grade.....

(Tear off and send to the Vocation Director, Holy Ghost Fathers,
1615 Manchester Lane, N. W., Washington 11, D. C.)



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 3

HOLY GHOST FATHERS
Washington 11, D. C.

JUNE, 1947

FIFTEEN RECEIVE FIRST ASSIGNMENTS



Father Bacher
Africa



Father Behl
Isle Brevelle, La.



Father Behr
Africa

CARDINAL SPELLMAN PRESIDES AT CEREMONY IN ST. PATRICK'S CATHEDRAL, NEW YORK

Fifteen Holy Ghost Fathers, making their Apostolic Consecration, were given their first appointments on Sunday, June 8, in a ceremony held in St. Patrick's Cathedral, New York.

His Eminence, Francis Cardinal Spellman, Cardinal Archbishop of New York, presided at the consecration to the apostolate and addressed the young missionaries at the conclusion of the services. His Eminence stressed the opportunity that is theirs in laboring for souls both at home and abroad.

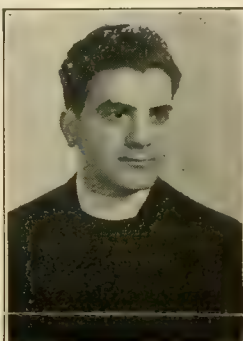
Of the fifteen, eight have been assigned to the Vicariate of Kilimanjaro, Tanganyika Territory, East Africa, six to the United States and one to ~~Canada~~ *Dome*.

The following will leave in the fall for East Africa: Fathers Francis J. McGowan, Joseph A. Brennan and James J. White, all of Philadelphia; Anthony A. Bacher and Joseph A. Behr of

(Continued on Page Two)



Father Brennan
Africa



Father Juliano
Rock Castle, Virginia



Father Kelly
Rock Castle, Virginia



Father Lachowsky
Cornwells



Father Lasko
Africa



Father Marshall
Alexandria, La.



Father McGowan
Africa



Father Murray
Dayton, Ohio



Father Philben
Africa



Father Roberge
~~Canada~~
Dome



Father Trahan
Africa



Father White
Africa

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the Missions.

THE HOLY GHOST AND OURSELVES

Fifty years ago Pope Leo XIII issued his famous encyclical on the Holy Ghost. The concluding paragraphs point out how deep and constant should be the devotion of each of us to the Third Person of the Blessed Trinity:

"We owe love to the Holy Ghost, because He is God. He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit.

"Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: 'Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are'—a terrible, indeed, but a just warning.

"We ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: 'For He is the remission of all sins.' We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity; for thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He 'is the pledge of our inheritance.'

Our Lady and the Holy Ghost

"Let all Christian people invoke also the powerful and ever acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles.

"May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: 'Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.'



Front Row: Left to Right: Bro. Fulrad, Frs. Blass, Grossmann, Eckert, Vonderwinkel, Lemmens.
Second Row: Left to Right: Frs. Lingscheidt, Gross, Schroll, Becker, Kuster, Kirschbaum, Bro. Baldomir.
Back Row: Left to Right: Frs. Wehning, Humpert, Thelen, Seifried, Schreier, Bro. Remigius.

Sixteen Holy Ghost Fathers and three Brothers of the German Province, recently released from an internment camp in Jamaica, British West Indies, have been assigned to various posts in the United States and Puerto Rico by Very Rev. George J. Collins, provincial.

Father John Vonderwinkel has been appointed assistant pastor in St. John's parish, Dayton, Ohio; Father Martin Kirschbaum, St. Joachim's, Detroit; Fathers Peter Gross and William Blass, St. Mary's, Detroit; Father Siegfried Eckert, Notre Dame, Chippewa Falls, Wis.; Father Martin Lingscheidt, St. Anthony's, Millvale, Pa.; Father Peter Becker, St. Mary's, Sharpsburg, Pa.; Father Gottfried Thelen, Holy Ghost, Chippewa Falls; and Father Hugo Kuster, St. Catherine's, Little Compton, Rhode Island.

Father Henry Lemmens has joined the faculty of Duquesne University, Pittsburgh. Father John Schreier and Brothers Baldomir Hermanns, Remigius Kney and Fulrad Poensgen are assigned to Rock Castle, Virginia. Father Albert Schroll has been named assistant pastor at St. Benedict's, Detroit, Mich.

Four of the priests will work in Puerto Rico: Fathers J. G. Grossman, Arecibo; G. A. Seifried and Arnold Humpert, Toa Alta; and J. H. Wehning, Jayuya.

The priests and brothers were missionaries in the Prefecture of Benué, West Africa, before their internment. After more than six years of confinement, they were permitted to enter the United States.

HOLY GHOST FATHER APPOINTED BISHOP

Rev. Daniel Liston, C.S.Sp., rector of the seminary and college of the Diocese of Port Louis, Mauritius, has been appointed coadjutor bishop of that diocese.

It was in 1937 that the newly nominated prelate went to Mauritius, an island in the Indian Ocean. Most Rev. James Leen, C.S.Sp., is Archbishop of Port Louis.

APPOINTMENTS

(Continued from Page One)

Pittsburgh; Stephen J. Lasko, Noroton, Conn.; Stanley J. Trahan, Bay City; and Francis M. Philben, of Boston.

Named to posts at St. Emma's Military Academy, Rock Castle, Virginia, are Fathers Alfred A. Juliano and James P. Kelly, both of Philadelphia.

Father Charles T. Behl, of Philadelphia, goes to St. Augustine's, Isle Brevelle, Louisiana; Father David J. Marshall, of Norwich, Conn., to St. James', Alexandria, Louisiana; Father John J. Murray, of Philadelphia, to St. John the Baptist's, Dayton, Ohio; Father Clemence F. Lachowsky, of Conway, Arkansas, to Holy Ghost Missionary College, Cornwells Heights, Pa.; and Father Rodrigué A. Roberge, to Canada.

HOLY GHOST MISSION LEAGUE

By means of membership dues received during the past year, the Holy Ghost Mission League was able to help in the spread of devotion to the Holy Ghost through the Pentecost Novena. More than 50,000 leaflets were distributed free in time for the novena this year through parishes in various parts of the country. A number of pastors assisted by contributions for the leaflets.

Members of the Mission League can help spread the devotion by obtaining free leaflets for distribution to their friends. Just write:

Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D. C.

Please pray for the repose of the souls of Miss Rose Keating, Norristown, Pa.; Miss Marie L. Hartman, Baltimore; and Miss Mary Dean, Pittsburgh, deceased members.

CATHOLICS IN BRITISH AFRICAN MISSIONS

"The progress of Catholic Missions through the war years in British Africa is striking," states Archbishop Mathew, Apostolic Delegate to English Africa, issuing statistics that show an increase of more than 637,000 Catholics since 1939.

"The work of the African priests is developing very well and it is a great encouragement to Africans all over the eastern territories that Rome should have made an African Vicariate in Uganda in 1939."

The chief statistics for this important mission field, corrected up to June, 1946, are given below.

TANGANYIKA

The eleven vicariates and four prefectures in Tanganyika contain 599,377 Catholics, who form 10.1 percent of the total population of the territory. They are served by 500 European and American priests, 237 European Brothers, 403 European nuns, 88 African priests, 16 African Brothers and 312 African nuns. These figures show an increase of 170,196 Catholics over the figures for 1939.

UGANDA

The five vicariates in Uganda contain 816,394 Catholics who form 22.2 percent of the total population of the Protectorate. They are served by 316 European priests, 84 European Brothers, 220 European nuns, 114 African priests, 83 African Brothers and 582 African nuns. These figures show an increase of 209,112 Catholics over the figures for 1939.

KENYA

The three vicariates and one prefecture in Kenya contain 247,903 Catholics, who form 7.1 percent of the total population of the Colony. They are served by 197 European priests, 33 European Brothers, 316 European nuns, 6 African priests, and 97 African nuns. There are no African Brothers. These figures show an increase of 102,772 Catholics over the figures for 1939.

NYASSALAND

The two vicariates in Nyassaland contain 230,644 Catholics who form 11.5 percent of the total population of the Protectorate. They are served by 112 European priests, 14 European Brothers, 54 European nuns, 15 African priests, 7 African Brothers and 57 African nuns. These figures show an increase of 74,352 Catholics over the 1939 figures.

GOLD COAST

The four vicariates and one prefecture in the Gold Coast contain 246,397 Catholics who form 6.8 percent of the total population of the Colony. They are served by 146 European priests, 8 European Brothers, 76 European nuns, 8 African priests, 3 African Brothers and 9 African nuns. These figures show an increase of 80,826 Catholics over the figures for 1939.

SIERRA LEONE

The vicariate of Sierra Leone contains 7,853 Catholics who form .35 percent of the total population of the Colony and Protectorate. They are served by 27 European priests, 2 European Brothers, 22 European nuns and one African priest. These figures show an increase of 572 Catholics over the figures for 1939.

—Catholic Times of East Africa, March, 1947

GOLDEN JUBILEE OF NOVITIATE OBSERVED

The fiftieth anniversary of the foundation of the Holy Ghost Fathers' clerical novitiate in the United States was celebrated on Tuesday, May 20, with a solemn high mass at Holy Ghost Novitiate, Ridgefield, Conn.

This also marked the twenty fifth anniversary of its establishment in its present location.



The Novitiate, Ridgefield

Very Rev. Francis Griffin, C.S.Sp., from the Mother House in Paris, councillor general and delegate of the superior general, Most Rev. Louis F. Le Hunsec, C.S.Sp., D.D., Archbishop of Marciopolis, was celebrant of the mass. He was assisted by Very Rev. George J. Collins, C.S.Sp., provincial, and Very Rev. Francis J. Smith, C.S.Sp., present master of novices. Former masters of novices attended.

The novitiate was canonically erected at Cornwells Heights, Pa., on August 27, 1897. Father John J. O'Gorman, C.S.Sp., who was later consecrated bishop and appointed Vicar Apostolic of Sierra Leone, West Africa, was then master of novices. Two members of the first class survive, Father Alphonsus D. Gavin, C.S.Sp., of Ferndale, Norwalk, Conn., and Father Henry J. Goebel, C.S.Sp., of Conway, Arkansas.

In November, 1906, the novitiate was transferred to Norwalk, with Father Eugene Phelan, C.S.Sp., as master of novices. He was succeeded in 1910 by Father Joseph J. Byrne, C.S.Sp., now Bishop Byrne, Vicar Apostolic of Kilimanjaro, East Africa. It was in May of 1922 that the novitiate was transferred here.

In its fifty years' existence the novitiate has had 470 professions, of which 327 were made in Ridgefield.

The novitiate for Brothers is also located here, although it was originally established in Perrysville, Pa., in 1876.

THE MISSIONS NEED . . .

A Piano

Did you know that African missionaries need pianos? Read this: "A piano would be invaluable here at the seminary." (St. James Seminary, Tanganyika Territory, East Africa). "It would be useful not only for teaching singing but especially to train those who show interest (and there are many) to practice for later use in the missions. The harmonium we have here is very poor, and it is not too good to practice too much on an organ. Last year eight students 'practiced' the organ. Most of those who do not reach major orders will eventually be teachers in some missions, and a fair knowledge of music is immensely useful. It is also good to counteract the influence of what now goes by the name of music on the radio, which sooner or later will be available to the Africans." — Father Anton Morgenroth, C.S.Sp.

We can obtain a used piano, crated, for \$125.00. Can you give something towards its cost? (Perhaps you or your club can cover the whole cost.)

Another African missionary asks for (new or used) flutes, trumpets, clarinets for his boys' band.

Easter is just over but we're preparing for next Easter already. A number of missions in Africa need paschal candles. If we are to get them to the missions in time, we must begin to act now. Price of each: \$3.00, delivered in an African mission.

Contributions to cover the total or partial cost of any of the above may be sent to:

Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D.C.

HOLY GHOST FATHERS WILL DIRECT ST. EMMA MILITARY ACADEMY, ROCK CASTLE, VIRGINIA

With the approval of Most Rev. Peter L. Ireton, D.D., Bishop of Richmond, the Holy Ghost Fathers will assume the direction and supervision of the St. Emma Military Academy, Rock Castle, Virginia, on July 1.

The Academy, an academic, agricultural, military and trade school for colored youth, was founded in 1895 by Colonel Edward de V. and Mrs. Morrell.

Father William S. Healy, C.S.Sp., was the first chaplain at Rock Castle, from 1895 to 1899. For the next four years the priests of the Diocese of Richmond were chaplains; and from 1903 to 1928 various Holy Ghost Fathers served in this capacity.

The Christian Brothers were administrators of the Academy from 1903 to 1923 and were succeeded by a lay faculty. Since 1929 the Benedictine Fathers of St. Vincent's Archabbey, Latrobe, Pa., have been in charge of the Academy.

In taking up the direction of St. Emma's, the Holy Ghost Fathers are returning to old familiar territory where they did missionary work throughout the countryside for twenty-five years, establishing and caring for Holy Cross Mission, as well as administering spiritually to the Catholics of the State Farm, an annex of the Richmond Penitentiary, Jefferson Post Office, Powhatan Court House, Maidens, Guinea Mills, Farmville and those scattered through the James River Valley.

NEWS ITEMS from the MISSION FIELDS of the HOLY GHOST FATHERS

WEST AFRICA

ONITSHA-OWERRI: In 1906 this vicariate had 2,500 Catholics; in 1926, 58,000; and at the end of 1946 the number had reached 250,000!

During 1946 alone there were 50,000 baptisms. There are now 11 African priests in the vicariate.

The three Catholic hospitals are benefiting from the services of five doctors recently arrived from Ireland.

SIERRA LEONE: Despite the opening of a teachers' school in Freetown, which will provide about fifteen instructors every two years, the Church's difficulties increase with the spread of Islamism. The mission of Pujehan, in the southern section of the vicariate, is almost completely surrounded by Mohammedans.

BRAZZAVILLE: The minor seminary at Mbamou now has 57 students. A new seminary now under construction at Djoué, will be ready for students in October.

BANGUI: Father Hemme has resigned as Principal Superior to become chaplain to the lepers at Bambari. He has been succeeded by Father Morandeau.

NOVA LISBOA: Eight La Salette fathers have been assigned by Most Rev. Daniel Junqueira, C.S.Sp., D.D., vicar apostolic, to the missions of Ganda and Quilengues. The two missions include a vast territory which will eventually be erected into a separate ecclesiastical district.

KATANGA: Recently Bishop Hazaert blessed the new church at Manono. The spire is 125 feet high. It is the most beautiful church in the colony.

The medical center at Nkulu-Malemba since last August has been under the direction of Mother Miriam of the Daughters of the Cross. Mother Miriam is a physician.

LOANGO: Bishop Friteau confirmed 320 Catholics in the Dolisie, Mossendjo and Devenie regions, which have had missionaries for only ten years.

NORTH AFRICA

MISSERGHIN (ORAN): Bishop Lacoste of Oran recently ordained two young men to the diaconate in the Holy Ghost Fathers chapel here.



Father Hyland celebrating Mass in temporary Chapel of Our Lady of the Valley, Hemet, California.

PUERTO RICO

BARCELONETA: "It is a little after one in the afternoon and I have just returned from my usual third mass at Florida, some ten miles away. Saying three masses in three different places is a pleasant workout. Anyhow, while the cook is getting my breakfast ready here is what I wanted to say:

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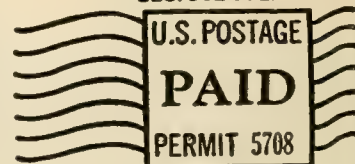


MISSION NEWS

Postmaster: If undeliverable for any reason, notify sender on Form 3547, postage for which is guaranteed.



SEC. 562 P. L. & R.



Our Province

Volume 16

JUNE, 1947

Number 6

OFFICIAL . . .

Mass and Office of the Holy Heart of Mary . . . Cause of Father Laval . . Summer Assignments . . Appointments.

"SACRIFICARE" . . .

"This work, however, combines both simplicity and solid information" -- Monsignor Fulton J. Sheen.

PICTURES . . .

First Assignments.



Fervor

Charity

Sacrifice

June, 1947

Vol. 16



No. 6

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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THE GENERAL BULLETIN Mass of the Holy Heart of Mary

On several occasions we asked the favor of having the Office of the Holy Heart of Mary on the first Saturday of each month, just as we have that of the Holy Ghost on the first Mondays. This favor has always been refused, but finally we have obtained permission for all the houses of the Congregation to celebrate ONE Mass of the Holy Heart of Mary on the first Saturday of each month.

Let us hope this is the first step to a wider concession.

The Mass of the Holy Heart of Mary to be said henceforth is the one promulgated for the universal Church. This Mass is now permitted on each first Saturday, except on the following days:

- double feasts of the 1st and 2nd class.
- a privileged feria, vigil or octave.
- on vigils, feasts, or octaves of a feast of the Blessed Virgin.

Sacra Congregatio Rituum No. C. 1/947.

Congregationis Sancti Spiritus Et Immaculati Cordis Beatae Mariae Virginis

Quo pietas ac religio erga Beatissimam Virginem Mariam in dies augeatur inter religiosos Congregationis Sancti Spiritus et Immaculati Cordis B. M. V., Rev. mus P. Augustus Brault, eiusdem Congregationis Procurator Generalis Sanctissimum Dominum Nostrum Pium Papam XII suppliciter exoravit ut, in unaquaque domo suae Congregationis, primo cuiusvis mensis sabbato, una saltem Missa de Immaculato Corde B.M.V. celebrari valeat. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab ipso Sanctissimo Domino Nostro tributis, benigne annuit pro gratia juxta preces cum unica Missa de Immaculato Corde B.M.V. primo cuiusvis mensis Sabbato in unaquaque domo praefatae Congregationis celebranda; dummodo non occurrat

duplex 1, vel II. classis, feria, octava et vigilia quae sint ex privilegiatis, nec non vigilia, festum et octava ipsius Deiparae Virginis; servatis de cetero Rubricis. Contrariis non obstantibus quibuscumque. Ad proximum quinquennium. Die 19 Januarii 1947.

L. S. †Carolus Card. Salotti,
S. R. C. Praefectus
A. Carinci, Archiep.
Seleucien., Secretarius.

Office of the Holy Heart of Mary

The new Office of the Holy Heart of Mary which was granted to us by the Rescript published in the Bulletin of last October is identical with the office granted to the "Missionary Sons of the Immaculate Heart of Mary (Claretians)." The procure is at work on the edition of this Office in leaflet form. The text of the Mass with musical notation has already been published. That of the Office will be published later.

In houses where confreres desire to sing the Vespers of the Feast, August 22, the text of our old office can be used for the antiphons and for the hymn of first Vespers (which is the same for first and second Vespers); the Capitulum and versicle have been changed. The Oration now reads "Immaculati Cordis" instead of "Purissimi Cordis."

The cause of Father Laval

In February 1947 we received a decree dated June 5, 1936, on the "Validity of the Process" conducted at Mauritius and Evreux, concerning the cause of Father Laval. The text is printed below.

This process regarding the heroic character of the virtues of Father Laval has been going on for the last seven years. The first advocate of the cause died. Then came the war and the new advocate was mobilized. The printer mislaid the documents. Finally the work was completed and Father Brault, postulator, was able to transmit to the Promoter General of the Faith, a bound volume of 700 pages.

The objections ("Animadversiones") of the Promoter General are now in order. Then will come the reply of the advocate. After this the Decree on the heroic character of the virtues of the Servant of God will be ready for publication. If all goes well, all this can be accomplished within one year, and then we shall have a second "Venerable" in our Congregation.

Requiescant in Pace

Father Patrick McDermott	July 3, 1918	59
Brother Rudolph Goeckler	July 5, 1902	74
Father Basil Kuhn	July 11, 1897	43
Father Anthony Thome	July 12, 1936	65
Brother Placidus Nohr	July 22, 1905	34
Brother Adolphus Wolfe	July 22, 1909	64
Brother Wenceslas Senger	July 28, 1882	45

Decretum Super Validitate Processuum

Instante P. Augusto Brault, Congregationis Spiritus Sancti et Immaculati Cordis Beatissimae Virginis Mariae Procuratore Generali, necnon Causae Beatificationis ac Canonizationis Servi Dei Jacobi Desiderati Laval, praedictae Congregationis Sacerdotis Missionarii, postulatore legitime constituto, Emus et Rev. mus Dnus Januarius Cardinalis Granito Pignatelli di Belmonte ipsius Ponens seu Relator, in Ordinariis Sacrorum Rituum Congregationis Comitibus Particularibus subsignata die ad Vaticanum coactis, sequens dubium discutiendum proposuit: An constet de validitate Processuum tam Apostolica quam Ordinaria auctoritate constructorum; testes sint rite recteque examinati et iura producta legitime compulsata, in casu et ad effectum de quo agitur? Et Eminentissimi Patres, post relationem Emi Ponentis, audito etiam voce et scripto R. P. D. Salvatore Natucci, Sanctae Fidei Promotore Generali, rescribendum censuerunt: Supplicandum esse Sanctissimum pro obtinenda sanatione quoad constitutionem Tribunalis processus inchoativi tum Portus Ludovici tum Ebroiden;— et expungendum esse testem R. D. Carolum Piffoux in Apostolico Processu, eo quod partes egerit Judicis in Processu inchoativo, "ut constare possit de validitate Processuum". Die 26 Martii 1936.

Facta postmodum de his omnibus Sanctissimo Domino Nostro Pio Papae XI per infrascriptum Cardinalem Sacrae Rituum Congregationis Praefectum relatione, eadem Sanctitas Sua petitam sanationem benigne indulgens resolutiones Emorum Patrum ratas habuit et probavit.

Die 5 Junii 1936.

C. Cardin. Laurenti,

S. R. C. Praefectus.

A. Carinci,

S. R. C. Secretarius.

New Vicars Apostolic

A letter from Rome announces that the Sovereign Pontiff in an audience of February 13, has transferred the Most Reverend John Wolff, former Vicar Apostolic of Majunga, to Diego Suarez.

During the same audience the Very Reverend Jean Baptiste Fauret, the present Pro-Vicar and religious superior of Gabon, was appointed titular Bishop of Arassa and Vicar Apostolic of Loango.

AVIS DU MOIS

At the Mother House and in neighboring communities we celebrated as

usual the feast of our Venerable Father on February 2. We recalled his virtues, his deeds, his words.

You have done likewise according to the best of your ability.

Here at the Mother House Father Cabon spoke of the appointment of Msgr. Truffet in 1847 as Vicar Apostolic of the Two Guineas. Drawing on his exceptional knowledge of our archives, Father Cabon pointed out the qualifications sought for by our Venerable Father in a candidate for the episcopacy. For it was our Venerable Father who proposed Father Truffet to the Sacred Congregation of the Propaganda.

In general the qualifications necessary for a bishop are those required for a religious superior, and for all who are working for the good of souls.

To fulfill such a high office as that devoted to the salvation of souls, it is necessary, according to our Venerable Father, to possess above all the three virtues of piety, humility, and mildness.

In one who has to guide his fellow man piety insures contact with God from whom all authority is derived. It gives to him who commands the true sense of the authority he exercises. His authority no doubt should be fatherly, but he must not hesitate to impose obligations in the name of the vow when necessary, under pain of grave sin, for a subject who would refuse obedience.

However high his position humility enables a man to estimate his true worth—how he stands before God and how he should be with regard to his confreres. Man of himself is nothing; as representing God he is everything.

Finally mildness practised in daily life actuates the other two virtues. However, it does not exclude firmness, but it prevents violence in word or deed and every form of rudeness. "The smoking flax he will not extinguish." His government will be aimed at the glory of God and the profit of souls among whom there is no inequality before God. ✕L.L.H.

THE INTERNATIONAL SCENE

Mother House: Most Reverend Father General, who suffers habitually from diabetes, had a bad attack of the grippe during the severe winter. He was finally compelled to take a rest at Courbevoie. He recovered from the grippe rapidly and was able to return to the Mother House on February 14, but he must follow a fixed

diet for some time. Father Pereira has arrived to take up his duties as Councillor General. His Eminence, Cardinal Lienart, paid a visit to our Most Reverend Superior General before taking the plane to Douala for the consecration of Bishop Bonneau. On February 2, Father Cabon gave the traditional conference. He showed how and why the Venerable Father chose Msgr. Truffet for the episcopacy, having him in mind even during the novitiate. Father Hoffmann, Provincial of Germany, arrived February 25 and obtained permission to remain in Paris for a few days.

France: Most Reverend Louis Tardy, Vicar Apostolic of Gabon, died January 28, 1947. He returned to France for an operation but due to the cancerous condition of his stomach the operation was not a success. He was buried at Chevilly. The Colonial Minister and other high ranking civil officials were present.

Ireland: A severe winter and a rainy summer made it impossible to save the turf for a "rainy day." Twenty will make their Apostolic Consecration. About 250 Senior Scholastics will be attending when the next term opens in October. The Christmas Masses at Kimmage were broadcast over the national network.

United States. Our *Province* gives an interesting account on the number of vocations: At Cornwells there were 73 students in 1940; 45 in 1942; 72 in 1944 and 94 in 1946. At the novitiate there were 22 novices in 1940; 12 in 1942; 17 in 1944 and in 1945 and 1946 only 9. However these figures were influenced by the accelerated course of study due to war-time legislation. Eight war veterans entered Cornwells during the year. At Fennedale a disputation on some points of the Pauline Privilege was conducted successfully by the Fourth Year theologians. Three young Fathers who left for Kilimanjaro on December 12, 1945, arrived on January 2, 1947.

Germany: Christmas in poverty and cold, but true joy despite all that. At Knechtsteden some outside buildings are being used as a hospice for old men and for people expelled from Eastern Germany. The school at Broich will be transferred to Knechtsteden.

England: A fine house in the suburbs of London has been bought.

Poland: Two novice Brothers at Wloki, two Junior scholastics at Bydgoszcz and a senior scholastic at the diocesan seminary. The winter was most severe. At Bydgoszcz we were fortunate in obtaining coal in ex-

change for ice taken from the lake adjoining our property. The traditional feast of February 2 was celebrated in our two houses.

Gaudeloupe: On January 28th, Father Girard ended his visitation. Father Guilhermier departed to take up his post as Principal Superior of Guyana.

Martinique: The cornerstone of the new church of The Holy Heart of Mary, Bellevue, was laid January 26. The work of enlarging the college buildings has been completed.

Haiti: A solemn reception was given at Saint Martial for the new Apostolic Nuncio, His Excellency, Bishop Paccini. The tenth anniversary of the founding of Catholic Action was observed with a great feast.

Zinguinchor: The medal known as "Benemerenti" was awarded by the Holy Father to a gentleman for his 36 years of faithful service given to our mission.

Sierra Leone: During the war the mission of Ascension was occupied by the army. An important building constructed near the mission during the war will be taken over as a secondary school. The prestige of the mission at Freetown has increased considerably due to the influence exerted through the secondary school there. Islamism is still making rapid progress.

Onitsha-Owerri: In 1906, 2,500 Christians; in 1926, 28,000; in 1946 250,000. The baptisms for one year reached the 50,000 figure. Over 130,000 children are being taught in 800 primary schools. State subsidies have erased the school financial worries of former years. The secondary schools are enabling us to train and to maintain an intelligent Catholic laity. From Ireland have come 5 doctors and the 3 Catholic hospitals are open again. There are now 11 African priests. A junior seminary will be established soon. There will also be 2 colleges to train teachers for work in the primary schools and a normal school for teachers of the secondary schools.

Benue: News of the release of the German Fathers interned at Jamaica, B.W.I., has been received. Ten who were appointed to Haiti failed to receive the approval of the Governor of Haiti. They have returned to Germany.

Douala: Cardinal Lienart on his visit here was accompanied by Father Letourneur, Procurator General.

Brazzaville: Two violent tornadoes did considerable damage. Repair work

is slow due to shortage of materials and wages are continually increasing. The junior seminary has 57 students. People here suspect that they are being kept at a low intellectual level. They have asked if the French being taught here is the French of France. The new seminary will be ready by October.

Loango: Father Olsthoorn is opening an annex at Sibili. Father Michel is in charge of Dolisie, a small but growing community with 200 Europeans and 7,000 Africans.

Bangui: Father Hemme, in the capacity of Principal Superior, has taken charge of the Leprosarium of Bambari.

Luanda: Archbishop Pinho ordained two priests and one subdeacon.

Nova Lisboa: Eight missionaries of La Salette arrived June 4, 1946, and were given the missions of Ganda and Quilengues by Bishop Junqueira. These two missions are in the middle of an immense territory where the zeal of the newcomers will find an interesting field.

Mauritius: The government of Mauritius requested the services of a chaplain for the Mauritian soldiers in Egypt. Father Legault was appointed to fill this post.

Abyssinia: Fathers Devenish and Watkins completed their mission here and departed for England.

Indo-china: In an ambush Father Hirlemann, chaplain of the Foreign Legion, escaped miraculously. His chauffeur was killed. The jeep in which he was riding was hit seven times "and blood and gasoline flowed freely." The legionnaires arrived at the scene of ambush and engaged in a regular battle. Father Barbolin, another chaplain, was hit while bringing back a wounded soldier.

* * * *

"SACRIFICARE"

The following letter was addressed to the directors of sixty major seminaries:

Catholic Book Publishing Co.,
257 West 17th Street,
New York 11, N.Y.

Dear Father:

Acceding to the repeated requests of several Directors of Major Seminaries, we are pleased to announce our new publication, "SACRIFICARE" (Ceremonies of Low Mass), a complete guide in the celebration of Holy Mass. Under separate cover we are sending you a copy for examination with our compliments.

We believe that young levites preparing for the priesthood will find this book a sure and complete guide for their initiation in the rites of Holy Mass. This edition is an excellent English translation of the original French by Rev. Leon Le Vavas seur, C.S.Sp., Rev. Joseph Haegy, C.S.Sp., and Rev. Louis Stercky, C.S.Sp.

"SACRIFICARE" will also be of inestimable value to priests in their personal piety, as it guards against inevitable forgetfulness and provides a remedy for unfortunate habits which even the best are liable to contract.

We are certain that having reviewed "SACRIFICARE" you will recommend it highly to the Seminarians committed to your guidance.

A priest's library is NOT COMPLETE without a copy of "SACRIFICARE" on its shelves.

Additional copies are available NOW at your favored RELIGIOUS GOODS DEALER.

Respectfully yours,

Catholic Book Publishing Company

A copy of the book was also mailed to the Ordinaries. Many of them wrote to say how pleased they were with the book. Some gave an order. Archbishop Murray of Saint Paul ordered 1,000 copies.

Here are excerpts from a few of the letters: "I look forward to receiving great aid from this worthwhile work."—Archbishop Byrne (Santa Fe). "'Sacrificare' has been thoroughly enjoyed and appreciated by the clergy."—Bishop Greco (Alexandria). "I expect to present a copy of 'Sacrificare' to all our priests."—Archbishop Rummel (New Orleans). "The translation from Haegy must prove very useful: it is clear, well printed and complete. You deserve our thanks for having made available what I think is the clearest manual of liturgy."—Archbishop McQuaid (Dublin). "We have mailed a copy to our 550 priests making it the subject of the spring conference."—Archbishop Murray (Saint Paul). "It was most kind of you to send to me a copy of that most interesting and illuminating book on the Liturgy of the Mass. Very often works on this subject are so profuse, that they are not apt to be practical for one who wishes to make a hurried review of the important subjects. This work, however, combines both simplicity and solid information."—Msgr. Fulton J. Sheen (Catholic University.) "I have found it splendid and I am sure it will be useful for our priests whose attention I intend to

call to it."—Bishop Gorman (Reno). "Thanks for the very practical book."—Archbishop Cushing (Boston). "I shall read the little book for my own advantage and make it a point to have our priests acquainted with it at the next clergy retreat in June."—Bishop Thill (Salina). "It is a volume that I am pleased to have on hand because it gives the answer to questions that come up from time to time."—Bishop McNamara (Washington, D.C.) "I know that I shall find the same very pleasurable and profitable reading. In fact it will exert a wholesome and timely influence in my life while enjoying the most sacred privilege of celebrating Holy Mass."—Bishop Molloy (Brooklyn). "I know I shall find it very useful."—Bishop O'Brien (Hartford). "I shall encourage its adoption in African Seminaries," writes Archbishop David Mathew, Apostolic Delegate of British East and West Africa.

The Reviews were very favorable. Here is a typical one:

Sacrificare, the Ceremonies of Low Mass, by Leon Le Vavas seur, Joseph Haegy, and Louis Stercky, of the congregation of the Holy Ghost, N.Y. Catholic Book Publishing Company, pp. 128, \$1.00 (paper), \$2.00 (cloth.)

The *Manuel de Liturgie et Cere monial selon le rit Romain* of these three authors enjoys an enviable reputation and needs no introduction. For this little work one need only add in its approbation that it is an extract from the larger work, done into English and thus placed at the disposal of many more readers. It cannot be rated too highly. Seminarians should not be without it—and, of course, will not fail to note the attractive price. Priests, too, will find it quite as valuable not only as a handy reference but as an adjunct to the annual retreat.—The Priest (Oct. 1946).

From one of "ours" came the following: "'Sacrificare' is well done and very useful. Those, however, who need it the most will be the ones who will not look at it. There are some who thing it useless to observe ceremonies of any kind whether for Low or High Mass. I hope I'm not one of them."

* * *

In the world you shall have distress; but have confidence, I have overcome the world. (John 16, 33)

Ourselves, Incorporated

FERNDALE

When it rains it pours

Starting with the arrival of Father Francis Griffin, the Visitor, there followed a torrent of events which finally culminated on June 8: Father Visitor's directions, the Feast of the Ascension with our ball game at Maryknoll that day (score—Maryknoll 0; Ferndale 3), examinations, Pentecost with the sawdust carpets for the Procession and a large gathering of the faithful, then came June 3 with ordinations to the priesthood followed by the Feast of Corpus Christi with its colorful display of carpets, and, finally, Apostolic Consecration at St. Patrick's Cathedral, New York, His Eminence, Francis Cardinal Spellman, presiding.

During the month the captains of the Laymen's Retreat League were busy arranging the Summer Retreat Schedule. The scholastics will be a little busier this summer because of the second Fathers' Retreat, but it will be a pleasure to welcome so many "old grads" back to the Dale.

CORNWELLS

Some potpourri

We sponsored a card party on a visiting Sunday—a success according to Father J. L. Duffy. A newly organized faculty softball team has gained two victories out of two. A multigraphed scholastic publication has made its debut.

We are back in the community room. The result of the renovation is well worth waiting for. The scholastic library and the chapel floor have been painted recently.

The departure of our German confreres to their various appointments created a miniature Grand Central Station here.

ROME

"Vive, il Papa"

"The numerous pilgrimages to Rome fascinate me. I saw a taxi with an elderly couple going along the busy Corso Vittorio Emmanuele. They were looking from side to side in an effort to see everything and thus they were advertising themselves as strangers in the Eternal City. A stroll into the Vatican Book Shop will bring one into close contact with a cross section of these pilgrimage groups and help him realize more vividly the need of the Vatican Polyglot Press. Near the entrance to the vatican grounds

I saw an ever-present pedlar dangling a cheap pair of rosary beads before three elderly non-Italian ladies. No doubt the magic word 'Roma' was on the back of the crucifix; however, only one of the ladies seemed fascinated with the performance. The other two were frankly sceptical.

"A Swiss pilgrimage arrived in Rome for the canonization of St. Nicholas de Flue, the first Swiss saint in five centuries. About 15,000 were estimated to have come to Rome from Switzerland for the canonization. In general, the Swiss stood tall and erect when compared with Italians. The red glow of health on his cheeks and the substantial clothes on his back also distinguished the Swiss from the Italian, hungry and poorly clad.

"There have been two Italian pilgrimages during the past year. The first for the beatification of Contardo Ferrini, the canon lawyer who taught in the University of Padua; the other for the beatification of Maria Goretti, virgin and martyr. This was a unique gathering of about 50,000, mostly farmers, for she was one of their own. They took over the Piazzzi di S. Pietro, and surrounding streets, squatting on the ground and setting out the meals for the day. When the doors of the Basilica were opened they made a rush for the interior and quickly filled the place. Outside other thousands looked on great doors that kept them out. Inside the jammed multitude was shouting 'Vive, il Papa'."—Father Leonard Bushinski, C.S.Sp.

FRIBOURG

One unchanging impression and two levels

"Just living in Europe, I am told, is an education. That is probably so, but as yet I have not learned much that I can pass on. Since we came here we have been too busy readjusting ourselves and keeping up with our classes to mix with the people and to learn their thoughts and customs. The impressions that I have received keep changing, but the one impression that keeps coming back is the contrast here between the old world and the new. Each city has its old and new sections. In Fribourg, for example, the Cathedral was started fifty years before America was discovered. St. Peter Canisius, the Pa-

tron of the Diocese, is buried under the altar in the church of St. Michel. Not far from the town there is a Cistercian Monastery which was founded while St. Bernard was alive. On the other hand, the university is ultra modern in design, and there are any number of modern apartment houses. The new residential district is almost American.

"Although the town is almost entirely Catholic, the socialist party is fairly strong. May 1 was "Labor Day" for the socialists in Europe. The socialists of Fribourg had a parade. The parade would not give any competition to the mummers' parades, but it was interesting. The band leading the way was followed by six or eight flag bearers, each carrying a big red flag. After the flags came a group of socialists, each wearing a red ribbon on his lapel. Then came a wagon drawn by two horses. On the wagon was a small cottage with a sign on it asking the people if they would like to have a home like that. The parade ended in a square in the middle of the town.

"The town is built on two levels. The upper town is very nice, the houses are new and the people seem prosperous. But on the lower level, the houses are very old and the people are very poor. All over the prices are exceptionally high and it is easy to understand why the poor people are dissatisfied and ready to cling to any movement that will promise to ease their plight.

"The university is state-owned, and therefore its administration is only incidentally in the hands of the Dominicans. The student organization, composed of representatives from the various national groups, is very strong. I do not know much about student governments in the States but I am sure they are not as strong as the 'Academia' here. Not long ago they voted on the issue of the students being consulted more. The result was a one vote victory of the organization over the Dominican Rector. I do not know whether they will be consulted, but they do not expect to be ignored."—J. Ward Loughlin, C.S.Sp.

* * *

Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. (St. John 15, 4)

St. Augustine, Muskogee, Oklahoma 1940-1946

Prospects for a Catholic Mission parish for the Colored in Muskogee (and in Sapulpa, too) were talked about and debated for several years before Father Daniel P. Bradley, C.S.Sp., pastor of St. Monica's parish, Tulsa, finally persuaded Bishop Kelley in 1940 to allow him to make a start. (The Sapulpa project is in abeyance but not forgotten.) In the summer of 1940 Father Richard F. Wersing was sent from Tulsa to survey the situation thoroughly, the result of which made him so enthusiastic that he desired to tackle the job at once. However, it was not until November 3, 1940, the evening of the dedication of the Blessed Martin de Porres new parochial school (built by Father Clement A. Roach, C.S.Sp., in St. Peter Claver's parish, Oklahoma City) that Bishop Kelley, after much good-natured prodding by the Fathers at the festive gathering, at last gave oral permission to undertake the work in Muskogee as a separate parish.

In the summer of 1940 Father Wersing accepted an invitation to join Father Stephen A. Leven (director of the Confraternity of Christian Doctrine in the diocese), Msgr. Albert L. Fletcher (now Bishop of Little Rock) and Mr. John Craig, K.C.S.G., of Tulsa, in a street preaching campaign. Day classes were held in Muskogee at St. Joseph's Prep School and surrounding towns were visited nightly for two weeks.

With Bishop Kelley's approval, Fathers Leven and Wersing together with the Messrs. Craig, Sr., and Jr., spoke for the first time to an all Negro audience on South 2nd Street, Muskogee, August 28, 1940, feast of St. Augustine. Four such sessions were held in Muskogee. Prospective converts and interested persons attended. As a result Father Wersing (whose idea it was) began giving instructions every Tuesday night, notifying those interested in advance of the time and place of the meetings.

It was not until January 1942, however, that Father Wersing was canonically appointed pastor due to a precarious state of affairs (1940-1941) caused by a number of conflicting interests.

Meanwhile Father Wersing had immediately set out to find a suitable

place for Mass and devotions. It happened that there was a colored Catholic funeral director in town at the time and he gladly offered the funeral parlor for services. Mass was said here regularly each week until a church building was erected in time for Midnight Mass, 1942.

During this time the new pastor began writing innumerable letters to various individuals, societies, etc., all over the country. Through donations and a check for \$4,500 (from Bishop Cushing, then director of the Society for the Propagation of the Faith in Boston), he was finally enabled to erect a small, attractive yellow brick church at the edge of the downtown district. All the timber came from Camp Gruber, 18 miles from Muskogee.

In this instance as in every other the usual hubbub ensued prior to the actual start of operations.

When the church was about to be built, a well known Catholic in town offered to purchase a lot for the site of the proposed building on the corner of Seventh and Fondulac, five squares from the present location. This offer was gladly accepted and the deed shortly turned over to the pastor. Immediately all the whites of the locality began complaining. They sent a petition to the Bishop asking him to please have the church built elsewhere since such an edifice would decrease property values and because there were already too many colored churches in the same area.

After considering a few more of these complaints the Bishop decided that plans should be changed to avoid further trouble. Father Wersing then set about looking for a new location. This was obtained quickly, but not without work and worry. Soon work was begun on the church building in this new place. A few in this neighborhood, too, complained for a while and petitions were sent to the Bishop once more, but when the pastor saw that the new neighbors were not quite so vociferous as the first ones he went on with his plan. On Christmas 1942 he saw the first big step of his work completed and a pretty church graced the corner of Fifth and Denison. The neighbors were quite surprised to see the beauty of the structure and all opposition automatically ceased. The church, seating about 100, was closer

still to the downtown section and midway between the two colored sections of the city. An ideal spot for the future.

Since that time progress has not been phenomenal with regard to convert-making, for the same lack of enthusiasm on the part of the colored non-Catholics around our other newly formed missions was evident here too. The idea of such "early" services, not much singing, a little too much silence in the church, as well as strict marriage laws, etc., all these factors are not conducive to mass conversions. When a person has been accustomed to the heavenly prerogative of sleeping in on Sunday mornings, he doesn't rush to join the Catholic Church once he finds out that he won't be able to "develop pictures" any more on Sunday mornings.

Today there is a gradual turning to St. Augustine's on the part of many non-Catholics. They attend the Sunday Masses and some of the special functions from time to time. Letters of invitation as well as pamphlets for prospective converts have been sent out regularly along with personal calls on the families, as a means of drawing them closer to us. Announcements in the colored newspaper, etc., have also been resorted to.

Recently a Discussion Club for non-Catholics was inaugurated with meetings each Tuesday night, but it was not as well attended as expected. It served, however, to put us in the limelight a bit more since it was advertised very properly in the newspaper and through placards all over town.

An unusually large number of visitors comes to the Midnight Mass each year and quite a noticeable number for various special occasions throughout the year. We make it a point to see to it that they are informed of these affairs. On such occasions we remind them that St. Augustine's was built for the colored of Muskogee in particular and that it is their "home."

It has been our good fortune to have a teacher at the local High School train a group of colored boys and girls for us whenever we desire special singing. She is very favorable toward the Church and gladly does this each time. Every member of the choir is a non-Catholic, but they consider it quite an honor. I give them a little party after each special occasion. Their singing is truly beautiful and they usually sing everything in Latin. Bishop McGuinness was surprised and pleased when he was here for Confirm-

ation and praised them to the skies for their unusual interest in St. Augustine's. Afterward, when the people were passing him at the entrance to the church one of the choir girls very politely extended her hand and said: "Hello, Mister." She was quite unaccustomed to the formality of greeting those of episcopal rank and did what she thought was most fitting. The Bishop got quite a thrill out of it and chuckled about it for quite some time.

It is about time for a notable increase of converts now for the period of introduction should be about over. On the basis of rumors, this year should be bringing in a few more than usual. During the past week three High School girls have expressed their desire to take instructions. That might be an indication of things to come.

Since 1941 we have had 35 converts and while this is too small to satisfy our yen for a bigger flock, nevertheless no opportunity has been missed in our effort to scout for prospects. Each time there are doings of a public nature I am there to "spectate" and make myself seen by all. I always make it a point to meet as many as possible before leaving said places.

By now they certainly all know about St. Augustine's and that is why I feel things should be popping soon.—H.J.M.

HOLY GHOST Opelousas, La.

The past five years have seen many changes in the staff (due in great measure to illness, wartime demands and "for the good of the service." Ed.) In 1940 Fathers William J. Long, Thomas F. Rodgers, Francis J. Cooney and Andrew J. Sheridan comprised the staff, the latter suffering from arthritis that left him well nigh helpless. In February 1940 Fathers Long and Rodgers were transferred to Lake Charles, Father James J. McGurk and John M. Heelan replacing them. In August 1940 Father James D. Sullivan came to help. In February 1942 Fathers Sheridan and Sullivan were transferred owing to poor health, and Father James A. Murnaghan was assigned until he replaced Father Francis X. Walsh as pastor at St. Mary's, Tuscaloosa, Alabama. Later Fathers George P. Rengers and John J. Friel came to complete the parish staff. Father McCurk was assigned to Cornwells and Father Francis J. Cooney became pastor. In 1944 Father Rengers went to Marksville as pastor and Father Francis L. Mullin replaced

him here. In October 1945 Father Cooney suffered strangulation of the bowel necessitating an emergency operation at Hotel Dieu, New Orleans. Meanwhile Father Francis L. Mullin was appointed administrator. In January 1946 Father William J. Keown was appointed pastor. In April Father T. C. Dooley, recently returned from the war theatre in Burma, India, replaced Father Mullin who was transferred to Chippewa Falls, Wisconsin. It was most unfortunate that Father Keown's health broke, due, no doubt, to his long war service. He was forced to take a complete rest. Father T. C. Dooley became pastor in July and Father Anthony Kliché came in September, later to change places with Father E. F. Dooley in Lafayette.

On the material side, there have not been many changes, due to the war and lack of essential materials and labor. All the buildings have been kept in good repair and the Fathers have lent their talents and time to the redecoration of the altars and sanctuary of the church. Father Cooney erected a very modern and well-equipped kitchen, with two dining rooms attached, where a warm lunch is served on school days to an average of 400 students under the Federal School Lunch Program. This important work is now efficiently directed by Father Friel who recently purchased a dish-washing machine to lighten the work of those who cook and serve the meals. Father Cooney also built what we call, an "outdoor gymnasium," a cement playing court, suitable for both basketball and tennis, with stands for the spectators on the sidelines. Negotiations are now in progress with the Mayor to have poles placed in strategic spots to hold the large spotlights (floodlights is more proper) that will enable us to have night basketball games. During Father Keown's short tenure of office a bus was bought that has since proved its worth in carrying our teams and rooters to the various out-of-town games and bringing the people from the out-lying districts to Mass. A shelter for the bus was built by Father Dooley alongside the present garage. To go back a bit, an oratory was added to the Convent by Father Long, completed and blessed a few months after his departure for Lake Charles (where he has since built a new brick church, relocated and modernized the rectory, improved the hall and landscaped the grounds. Ed.).

Opelousas has been more blessed

with vocations for the sisterhood than for the priesthood. At this writing there are nineteen nuns from the parish with two of our girls at present in the novitiate of the Holy Family Sisters in New Orleans. We can boast of two priests, the Chachere brothers, Fathers Carmen and Austin. Father Carmen, S.V.D., was taken by death less than ten days after his first solemn mass here. Father Austin is now active in the affairs of the Trinitarians in and around New Jersey. We have three boys "in via" and hope to see them reach their goal.

In the parish there are the usual number of Societies and Sodalities: Children of Mary, Knights and Ladies of Peter Claver, Ushers' Club. Holy Name Society, Legion of Mary, Confraternity of Christian Doctrine, Altar Boys' Society, etc. All are active in their own way and in their own field. The sports program is directed by Father Friel and there is evidence of great interest in every department. The social side is not forgotten, with dances, entertainments, movies and the like, at regular intervals. Father T. C. Dooley, through his Post of Catholic War Veterans (organized by him shortly after his arrival here), has recently acquired a charter for a parish Boy Scout Troop. It will soon be formally established by the local diocesan priest in charge of such activities in the diocese.

On Pentecost Sunday 1946, the Silver Jubilee of the parish was celebrated. (Father Cooney's illness prevented its proper observance in the fall of 1945). There was a solemn high Mass on Pentecost Sunday, coram episcopo, followed by a dinner for Bishop Jeanmard and the large number of clergy who attended. Pentecost Monday there was a high mass for the religious of the parish and another high mass for the people and children on Pentecost Tuesday. A very attractive booklet was issued for the occasion, tracing the interesting history of the parish since its beginning under our own Father James A. Hyland, now pastor in Hemet, California.

At present there is a "drive" on to raise funds for a new Church here in town. The present structure, a combination Church and school, built in record time in 1920, is totally inadequate for our present needs. Opelousas is facetiously (?) referred to as "The Diocese," since it embraces an area that measures 125 sq. miles, seven to eight thousand souls and

seven out-missions in four of which Mass is said every Sunday and holyday. It is hoped that soon these four will become self-supporting. Chapels are the real need in all but one of these four. (One new chapel has been promised by Archbishop Cushing of Boston. Ed.). The real need at the moment, however, is a new Church here. A fund of nearly forty thousand dollars has been raised to date. Construction work would be started at once were it possible to obtain the materials and labor at a reasonable price. With the help of God and

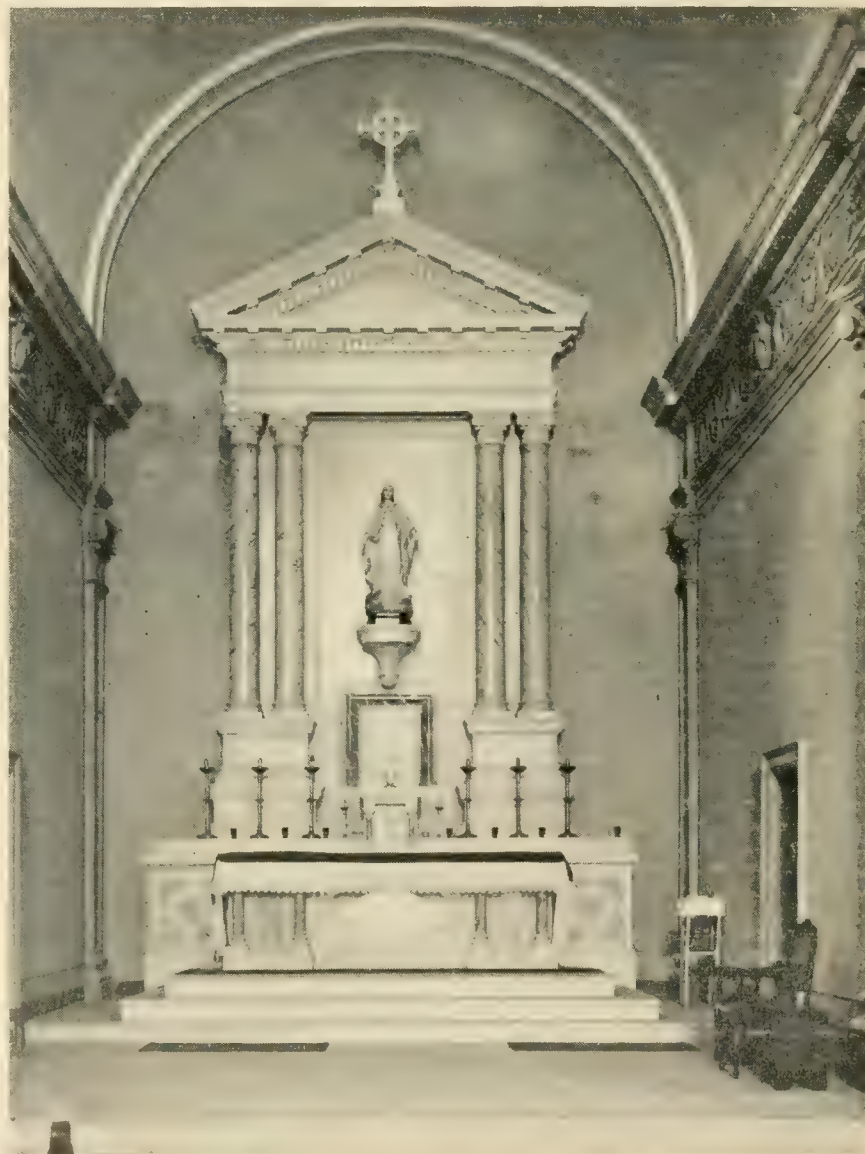
the labor unions we hope to begin early in 1947.

Statistics

	(1)	(2)	(3)	(4)
1940	263	70	322	65
1941	288	55	—	79
1942	249	58	331	63
1943	294	65	—	96
1944	309	71	556	62
1945	306	64	—	83
1946	327	48	410	113
Total ..	2036	431	1619	561

(1) Baptisms; (2) Deaths; (3) Confirmations; (4) Marriages.

—T. C. D.



High Altar (new) San Fernando Parish, Toa Alta, Puerto Rico.

THE MISSION OF OUR LADY OF LOURDES

Sanford, N. C.

1942-1947

This short history of the Holy Ghost Fathers and the mission of Our Lady of Lourdes in Sanford, N.C. begins in April, 1942, with the correspondence at that time, between the Very Rev. Provincial of the Holy Ghost Fathers, Father George J. Collins, and the then Ordinary of the Diocese of Raleigh, the Most Rev. Eugene J. McGuinness, D.D.

This correspondence was concerned with the advisability of opening a mission for the colored in Sanford. A colored lady of Broadway, ten miles west of Sanford, had previously written Monsignor Fulton J. Sheen, that she and some others had, through listening to his lectures on the radio, become interested in the Catholic Church, and were seeking instruction. Monsignor Sheen in turn, had advised Bishop McGuinness of this and now, as we say, 'steps were being taken'.

Indeed they were, and on the 16th of April, Father Joseph B. Hackett was appointed to the work. He was given charge of Lee County, N.C., which included both Sanford and Broadway. Father Hackett came to Sanford and took up his residence at St. Marcella's rectory, with the Rev. Father George A. Watkins, the priest in charge of the white Catholics of the territory. Monsignor Sheen, continuing his interest came to Sanford a little later on, and on June the 17th, 18th, and 19th, gave a three day mission to the colored of the district in the hope of interesting some of them in the Church. A large number attended and heard the distinguished preacher, but none of the people appeared at the moment further interested. Monsignor Sheen on leaving gave the Mission a donation of \$5,000. to start it off financially and asked to have the work dedicated to Our Lady of Lourdes. This was agreeable to all concerned although the original dedication was to St. Patrick.

There were difficulties from the start. Residing in the Rectory belonging to the white parish, distant and segregate, was inconvenient and probably in other ways detrimental. A house in the colored district was not to be had. Neither could a suitable property be secured to build on. The war was on, and building was out of

the question anyhow. Father Hackett did what he could by visiting among the people confided to him but was not encouraged by the results. In July of 1942 he became ill and after doctoring for several months was forced by his condition to give up, and on December 16, 1942 Father Kenneth F. Dolan was appointed to succeed him. Father Dolan continued the work of Father Hackett, finding the same difficulties and making little progress. The colored people of Sanford were not interested in the Catholic Church. Even those through whose inquiries the mission came into existence had gone away to work in other localities. Only the Broadway lady who had written Monsignor Sheen remained, and she, Mrs. Viola Hadley, seemed to have grown cold towards conversion because the work she had brought about was taken up in Sanford instead of in her own town of Broadway.

Father Dolan became an army Chaplain in 1943 and on September 3, 1943, Father Herbert J. Frederick was appointed to succeed him. Again the succession to difficulties. Residence away from the colored people, no place to meet with them conveniently and little hope of being able to make a change.

However, a break was to come eventually and in July, 1944, at Father Frederick's invitation, Fathers Collins, Guthrie and McGurk came to Sanford to look at a property which could be bought if the owners did not know that it was to be purchased for the Catholic Church. This property, almost seven acres in extent, suitably located and reasonably priced, was approved of, and purchased by Father Frederick through a Mr. Crabtree, a local druggist and real estate operator.

This land purchase was a step in the right direction of course, but it was only a step. Since no building could be put up (the war restrictions were still in force) it did not make much change in the immediate situation. Father Frederick was meeting with some people, children and adults, in the home of two colored families, but there were no converts yet.

In October 1945 Father Frederick was made bursar at Ferndale and Father William P. Murray came to Sanford in his place. Again the succeeding pastor falls heir to residence with the pastor of the white

church and to the difficulties that meant. In the beginning of 1946 Father Murray found he could build a little house. It had to be little, for material and labor were both hard to get. And it might be years before better could be done. So, a house big enough to provide a room to live in and a room for a little chapel was commenced in February 1946. Delays in obtaining materials and in construction slowed the work up so that it was not until June 1946 that the house was finished. The first Mass offered in the Chapel was celebrated on the Feast of the African Martyrs, and the first Sunday Mass was that celebrated on Pentecost Sunday, 1946. At this last Mass there was present only one other than the celebrating priest, a Catholic colored lady from Greensboro visiting in Sanford.

Since coming to live among the colored people a change is noticeable. Friendliness and curiosity grow and real interest in the Church, as a Church, begins to appear. As yet there are no converts, but a number have come to instructions, and although not one is regular in coming, not one but intends to continue. So, there are hopes at least.

While it could not be said, perhaps that our efforts in Sanford have been successful, it would be a mistake to conclude that they have been a failure. The unusual conditions during the initial years here, brought about by circumstances far beyond our control, and very far from normal, hindered normal work and usual results. Moreover, North Carolina is a difficult field to work in. Catholics are few here and their influence scarcely felt. It can be expected that progress in convert work will be slow. That is not to say that we should be discouraged. It is something that a start has been made. There is a chapel to the honor of God and dedicated to His Blessed Mother where there was not one before. And Mass is said there daily. Surely more will be accomplished. The beginning is not particularly promising, but the end might be glorious. That is in the hands of God.—W.P.M.

Official

Summer Assignments

Father H. J. Frederick, New York, N.Y.

Father R. L. Heim, New York, N.Y.

Father R. N. Puhl, Duquesne University, Summer School.

Fathers J. A. Behr, J. A. Brennan, F. J. McGowan, J. J. Murray, J. J. White, Cornwells.

Father A. A. Bacher, S. J. Lasko, F. M. Philben, Ferndale.

Fathers C. F. Lachowsky and D. C. Marshall, Duquesne University, Summer School.

Father S. J. Trahan, Bay City, Mich.

Appointments

Father A. A. Bacher (1), Kilimanjaro, East Africa.

Father C. T. Behl (3), Isle Brevelle, La.

Father J. A. Behr (7), Kilimanjaro, East Africa.

Father J. A. Brennan (10), Kilimanjaro, East Africa.

Father A. A. Juliano (11), Rock Castle, Va.

Father J. P. Kelly, (12), Rock Castle, Va.

Father C. F. Lachowsky (13), Cornwells Heights, Pa.

Father S. J. Lasko (14), Kilimanjaro, East Africa.

Father F. J. McGowan (15), Kilimanjaro, East Africa.

Father D. C. Marshall (16), Alexandria, La.

Father J. J. Murray (17), New Iberia, La.

Father F. M. Philben, (18), Kilimanjaro, East Africa.

Father R. A. Roberge, Benue, Southern Nigeria, British Equatorial Africa.

Father S. J. Trahan (19), Kilimanjaro, East Africa.

Father J. J. White (20), Kilimanjaro, East Africa.

(Figures in parentheses indicate dates of the month when the Fathers will say Mass for our Most Reverend Father General.)

Father E. J. Knaebel, Shreveport, La., Our Lady of the Blessed Sacrament, pastor, bursar.

Father J. A. Pobleschek, Hot Springs National Park, Ark.

Father J. M. Lundergan, Dayton, Ohio, pastor.

Father H. P. Thiefels, Rock Castle, Va., superior, director.

Father C. Wolffer, Tarentum, Pa., pastor.

Father F. J. Haas, Detroit, Mich., St. Mary, pastor.

Father T. A. Murphy, Philadelphia, Pa., St. Peter Claver, pastor.

Father J. L. Hasson, Philadelphia, Pa., Our Lady of the Blessed Sacrament.

Father J. F. Zehler, Detroit, Mich., Sacred Heart, pastor.

Father W. L. Lavin, Ridgefield, Conn.

Father L. A. Dietrich, Morrilton, Ark., pastor, bursar.

Father W. F. O'Neill, Pittsburgh, Pa., St. Benedict, pastor, bursar.

Father M. N. Kirschbaum, Detroit, Mich., Sacred Heart.

Father W. J. Keown, Rock Castle, Va., chaplain, St. Francis de Sales High School.

Father J. M. Schreier, Rock Castle, Va.

Father S. J. Stark, Detroit, Mich., St. Joachim.

Father A. O. Schroll, Cornwells.

Father R. F. Wersing, Paducah, Ky., pastor, bursar.

Father P. J. Haggerty, Isle Brevelle, La., bursar.

Father J. F. Rengers, Rock Castle, Va.

Father F. E. Stocker, New York, N.Y., bursar.

Father W. J. McElroy, Rock Castle, Va.

~~Father F. P. Meenan, Ferndale, bursar.~~

Father H. S. McNeil, Detroit, Mich., St. Benedict, bursar.

Father A. A. O'Rourke, Rock Castle, Va., dean of studies.

Father J. C. Pergl, Rock Castle, Va.

Father F. P. Meenan, Ferndale, bursar.

Father R. F. McGinn, Detroit, Mich., Sacred Heart, bursar.

Brother Baldomir, Rock Castle, Va.

Brother Fulrad, Rock Castle, Va.

Brother Remigius, Rock Castle, Va.

Retreat

June 9-14, Community of Duquesne University. Father W. E. O'Donnell gave the conferences.

Addresses

Provincial Residence (English province) Hadlow, Woodlands Road, Bickley, Kent, England. Telephone: Imperial 555. **3555**

Father E. A. Curran, Repl. Regt., Camp Kilmer, N.J.

Father J. M. Lang, Unit 4, Div. Arty, APO 6, San Francisco, Calif.

Father H. J. McNulty, Hdq. Rhein Main Air Base, APO 57, New York, N.Y.

Father R. F. Wersing, %116 South Sixth St., Paducah, Ky.

Cable Address

Spiritus, Arecibo (Puerto Rico).

New telephone numbers

Del Mar 169R (Eden Gardens, Calif.)

Barceloneta 13 (Barceloneta, P.R.)

Canon Law Degree

Father John J. Walsh received the Licentiate in Canon Law at the Catholic University, Washington, D.C., June 11, 1947.

Arrivals:

At Boston, Mass., June 4, 1947, from Southampton, on the SS. James B. Moore of the U. S. Lines, Fathers Kevin L. Devenish, and Colman C. Watkins.

At Miami, Fla., via PAA, May 31, 1947, from Port of Spain, Trinidad, en route to Ireland, Father Thomas Kennedy.

At New York, N.Y. June 26, 1947, from Le Havre, France, on the S.S. Marine Jumper, U.S. Lines, Father Robert L. Heim.

Departure

From Miami, June 17, 1947, for San Juan via PAA, flight 215, Fathers Francis Griffin and Francis P. Trotter.

Pray for

Father Kirk, Father Strmiska's mother and George L. Rockwell, who died May 27, and for Fr. Cleary's mother who died June 6, 1947. R.I.P.

Father John M. Haines died in St. Joseph's Infirmary, Hot Springs National Park, Arkansas, June 27, 1947, following an appendectomy. R.I.P.

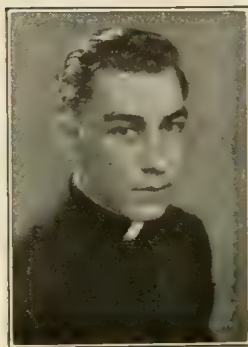
FIRST ASSIGNMENTS



Father Bacher
Africa



Father Behl
Isle Brevelle, La.



Father Behr
Africa



Father Brennan
Africa



Father Juliano
Rock Castle, Virginia



Father Kelly
Rock Castle, Virginia



Father Lachowsky
Cornwells



Father Lasko
Africa



Father Marshall
Alexandria, La.



Father McGowan
Africa



Father Murray
New Iberia, La.



Father Philben
Africa



Father Roberge
Africa



Father Trahan
Africa



Father White
Africa

EDUCATION

Education fits a man for living. Man exists in a universe; man is; other things are; successful living means a right relation between man and all else that is . . . The mind's part is to come to the knowledge of that right relations. An educated man is one whose mind is responsive to being, to everything that is. It will be noted that the words "all" and "everything" have kept recurring in this

paragraph. This is of the very essence of education. You cannot fully know anything until you know everything; less cryptically, the parts get their significance from their place in the totality. If you know only a part but not the whole, you do not even know the part.

. . . Scholarship is necessary to education and an educational system which claims to mould character and neglects learning is charlatanism. Yet

a great scholarship may fail to achieve that right mental relationship to all that is, which is of the very definition of education. The explanation has already been suggested; he knows an enormous amount about something or other; but he does not see the totality; to any other it is, in greater or less degree, an eccentricity. Only the educated mind is at home in the universe.—From *Ground Plan for Catholic Reading*, F. J. Sheed.



Huruma, Tanganyika, East Africa—Sisters of Our Lady of the Snows, Kilimanjaro, Profession Day, August 5, 1946.

Our Province

Volume 16

JULY, 1947

Number 7

IMPRESSIONS . . .

For free men everything so free, unaffected and plentiful.

FIRST YEAR . . .

The years make little change.

THE VALUE OF CRITICA . . .

In the practical order the theoretical takes a look around.



Fervor

Charity

Sacrifice



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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I See His Blood Upon The Rose

I see his blood upon the rose
And in the stars the glory of his
eyes,
His body gleams amid eternal snows,
His tears fall from the skies.
I see his face in every flower;
The thunder and the singing of the
birds
Are but his voice—and carven by his
power
Rocks are his written words.
All pathways by his feet are worn,
His strong heart stirs the ever-beat-
ing sea,
His crown of thorns is twined with
every thorn,
His cross is every tree.

—Joseph M. Plunkett.

Examen Neomissionariorum

Religiosi sacerdotes, iis tantum exceptis qui a Superioribus majoribus gravem ob causam fuerint exempti aut qui vel sacram theologiam, vel jus canonicum, vel philosophiam scholasticam doceant, post absolutum studiorum curriculum, quotannis, saltem per quinquennium, a doctis gravibusque patribus examinentur in variis doctrinae sacrae disciplinis antea opportune designatis (Can. 590).

MONITA

1. Superior provincialis vel principalis, incipiente anno religioso, puta post exercitia spiritualia in communi peracta, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate praeparandi; indicet insuper in quas partes disciplinarum doctrinae sacrae fiet hoc anno periculum, examinisque praefiniet tempus

2. Neomissionarius quisque totam materiem sic determinatam cura debita apud se reviset.

3. Examen scripto conficietur (Const. 254). Opportuno tempore Superior provincialis vel principalis unicuique examinandum tres aptas quaestiones proponet, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, una de Scriptura Sacra: cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica.

4. Quae tamen eligentur, si placet, ex libello a Domo Primaria ad rem quotannis edito.

5. Pensa diligenter scripto exarata, Superiori remittentur sine mora, tempore ab ipso praefixo, acceleranda quam primum ad domum scholasticam in qua unusquisque examinandum cursum implevit studiorum; ibi, cura Praefecti Studiorum provincialis, dijudicata, nota conveniente munientur (10, optime; o, nihili); quam Adminis-

trationi generali communicabit Praefectus.

CONSPECTUS ANNUUS

disciplinarum examini subjiendarum
A. Theologia dogmatica. De vera religione—de Ecclesia—de fontibus Revelationis.

Theologia moralis. De actibus humanis—de conscientia—de virtutibus theologicis.

Scriptura Sacra. Introductio generalis—Pentateuchus.

Jus canonicum. Liber primus: Normae generales.

Liturgia.

Missale: Rubricae generales I-IV, Additiones I et II.

Breviarium: de Anno et ejus partibus. Rubricae speciales diversorum temporum.

Rituale: Tit. I et II. Appendix de Baptismo et Confirmatione.

B. Theologia dogmatica. De virtutibus—de Deo uno et trino—de novissimis.

Theologia moralis. De 1, 2, 3, 4, et 6 Decalogi praecepto.

Scriptura Sacra. Vetus Testamentum (Pentateucho excepto).

Jus canonicum. De personis, Pars prima: de Clericis.

Liturgia.

Missale: Rub. gen. V—Add. et Var. III—Ritus servandus in celebratione Missae XIII.

Breviarium: Rub. gen. I-XIII.—Add. I-VI.

Rituale: Tit. VI.

C. Theologia dogmatica. De Deo creante et elevante—de Verbo incarnato.

Theologia moralis. De 5, 7, 8, decalogi praecepto—de praeceptis Ecclesiae.

Scriptura Sacra. Evangelistae synoptici.

Jus canonicum. De personis: Pars secunda: de Religiosis; Pars tertia: de Laicis.

Requiescant in Pace

Father Francis A. Schwab	Aug. 1, 1938	55
Brother Methodius Lobos	Aug. 5, 1915	37
Brother Aloysius Kapp	Aug. 5, 1920	35
Father August Rumbach	Aug. 9, 1924	72
Father John Simon	Aug. 12, 1920	35
Father Peter A. Lipinski	Aug. 12, 1945	56
Father Dominic Salles	Aug. 13, 1884	45
Very Rev. Christopher J. Plunkett	Aug. 17, 1939	72
Father Andrew Feger	Aug. 18, 1923	61
Father John Kelly	Aug. 24, 1912	37
Brother Liberato Rena	Aug. 25, 1912	24
Father James MacEneaney	Aug. 30, 1888	31

Liturgia.

Missale: Rub. gen. VI et VII.—
Add. IV et V.

Breviarium: Rub. gen. IX-XII
—Add. VII.

Rituale: Tit. III, IV, V.

D. *Theologia dogmatica*. De gratia—
de Sacramentis in genere—de
Baptismo et Confirmatione.

Theologia moralis. De Sacramentis
in genere—de Baptismo, Con-
firmatione, Eucharistia, Poenit-
entia.

Scriptura Sacra. Scripta Joannis
et Epistolae catholicae.

Jus canonicum. Liber tertius: de
Rebus.

Liturgia.

Missale: Rub. gen. VIII-XIX.—
Add. VI-IX.

Breviarium: Rub. gen. XIII-
XVII.

Rituale: Tit. VII.

E. *Theologia dogmatica*. De SS. Eu-
charistia, Poenitentia, Extrema
Uctione, Ordine, Matrimonio.

Theologia moralis. De Extrema
Uctione, Ordine, Matrimonio.

Scriptura Sacra. Actus Apostolorum
et scripta paulina.

Jus canonicum. Liber quintus: de
delictis et poenis.

Liturgia.

Missale: Ritus servandus in cele-
bratione Missae; de defectibus

Breviarium: Rub. gen. XVIII-
XXXVI.—Add. VIII et IX.

Rituale: Tit. VIII-XII.

IMPRESSIONS

(Contrary to the request made in the following letter, there has been no "polishing up" of the script. It is published as received for the simple reason that any change would detract from its eloquence—Editor's note.)

When I promised you to write about our impressions at Cornwells I didn't think for a moment that it was going to be simple, but now I find it is even tougher than I thought. However, I'll try to do my best, but should be grateful if you would polish up my script, in case you have still the intention to pass it on. Here it goes.

It was rather a strange experience when, after many tedious and trying years behind barbed wire, we stepped into the plane, crossed the ocean and landed in this country, where everything is so free, unaffected and plentiful. It was all so new, exciting and somewhat unreal. I'm afraid that more than once we didn't only act but really were the "Innocents Abroad."

What most of us needed was to get readjusted and accustomed to the new life in a new country after the somewhat unnatural life in camp. For that reason Cornwells was a well chosen place. There we found a wonderful community, Fathers, Brothers and boys were helpful, understanding and cheery. They did everything to make our "homecoming" as nice as possible. I purposely said "homecoming" for though up to now we were all strangers to one another we felt at home from the first moment we entered the house. I guess that is the Holy Ghost Fathers' spirit surrounding us. It is the heartening spirit so familiar to all of us. After the monotonous (in German we would call it "spirit-killing") life in camp, this life among our confreres was really refreshing and it certainly did us good.

All the Fathers from Father Superior down stood by with deed and helpful advice. They corrected our poor English. They made us acquainted with the mysteries of the modern traffic system of a big city. They explained to us the rules of basketball. The younger ones even initiated Father Wehning into playing baseball, the game of games. Father Kettl our special protector was tireless in his kind way to help us along, although we must have bothered him a lot. The Brothers, chiefly Brother Gangolph in his kitchen, looked well after our bodily well-being. And the boys were just grand. They helped us in more than one way. They lent their overcoats or rubber shoes to the needy. They served us at table. They took us out for a walk, and they used us as welcome targets for their kidding.

To be short, everybody and everything did us good. To be poetic, we could bask in this fine community as we basked in the tropical sun in Jamaica.

Therefore we should like to thank every one at Cornwells for his fraternal spirit and cheerful assistance to lead us up the road into the new life in America.

DEDICATION AT ARLINGTON, VIRGINIA

At ten o'clock on Sunday, June 15, 1947, His Excellency, the Most Rev. Peter L. Ireton, D.D., Bishop of Richmond, blessed the cornerstone and dedicated the new church of Our Lady Queen of Peace in Green Valley, Arlington, Virginia.

Following the dedication, His Excellency offered the holy Sacrifice of

the Mass in the new parish church. At the Mass the chaplains of honor were: The Very Rev. George J. Collins, C.S.Sp., Provincial of the Holy Ghost Fathers and Rev. Leonard Koster, pastor of St. Rita's, Alexandria, Virginia. Rev. Justin McClunn was Master of Ceremonies. The Right Rev. Msgr. Edward L. Stephens preached the sermon. The pastor of the new church, Rev. Joseph B. Hackett, C.S.Sp., assisted in the sanctuary.

The Knights of St. John acted as a guard of honor for His Excellency. The choir which sang the solemn music of the dedication and the Mass was made up of Franciscan Friars from Holy Name College, Brookland, Washington, D.C.: Fraters Conall Hart, Joachim Mahler, Gregory Toomey, Bernadin Jeskie, and Dominic Cascia.

In his sermon Monsignor Stephens emphasized the fact that the work of the church as teacher, and minister to the spiritual needs of man is but an extension of the mission of Christ all exercised through the ministry of His Sacred Priesthood. Monsignor Stephens stated that peace can only come to nations as to individuals by a complete conformity with the unchangeable principles of equity and charity which flow from Christ. Christ came to establish peace and left the necessary means of preserving that peace between men, and between men and God. Conflict and turmoil arise between men and nations and between men and God because man has rejected, or at least failed to use the means God has given for the security of peace.

A large number of the clergy and Sisters and laity attended the ceremonies. The National Council of Catholic Women from the Northern Deanery were represented by a large delegation.

The clergy in attendance were: Rt. Rev. Msgr. Edward L. Stephens, Fathers Leonard Koster, Arthur Taylor, Edward Mullarkey, Martin Quinn, Robert F. Beattie, R. Dixon Beattie, Harold Nott, William McGonigle, Ernest Unterkoefler, Justin McClunn, Michael McDermott, Hubert Motry, Dean of the School of Canon Law, Catholic University, Thomas O'Keeffe, M.S.S.S.T., Provincial of the Missionary Servants of the Most Holy Trinity, Patrick Moore, M.S.S.S.T., Stephen Quinn, M.S.S.S.T., Clement Kovacsik, M.S.S.S.T., Gerald Swift, M.S.S.S.T., John O'Shea, S.S.J., George J. Collins, C.S.Sp., Provincial of the Holy Ghost Fathers, Regis C. Guth-

rie, C.S.Sp., John P. Stanton, C.S.Sp., William J. Holmes, C.S.Sp.

Sisters from the following Religious Communities attended: Sisters of the Holy Cross, Sister Servants of the Immaculate Heart of Mary and the Oblate Sisters of Holy Providence.

After a short address given by His Excellency the three hundred of the laity joined with the choir to close the ceremonies in singing "Holy God We Praise Thy Name."

First Year

(The following compositions were submitted by students of the first year class at Cornwells as part of their June examinations in English. They are published as submitted—Editor's note.)

I.

I came to the Junior Seminary of the Holy Ghost Fathers to study for the holy Priesthood in this religious Order. One, however, might say: "Why don't you stay home and be a secular Priest?" "You would please your parents very much." Yes, I could stay and be a secular priest; they are very fine, and as for pleasing my parents, I do in a way, owe them something. But, God has blessed me with a religious vocation, and I have no choice but to follow the will of my heavenly Father. It is not my will, but God's. Therefore, I am here to be a member of a religious community, which I am quite sure is God's will.

My progress here at school has been "so-so." Often one gets discouraged, and tired of the same thing (rule) "day-in-and-day-out." That is why we should pray to God, the Holy Ghost, for perseverance. If we ask His help earnestly, he will give it to us. If we say a prayer to Him often during the day, and read about Him, we will get better acquainted with Him, who is the patron of our Order.

Here at school we rise in the morning at 5:30, and the first thing we do is offer a slight prayer to God. We then attend Morning Prayer and Holy Mass. Within fifteen minutes after Mass we eat breakfast, and for some this period ends their spiritual life for the day. This should not be. One should make many visits to the chapel, during the day, and ask God's help in his many crosses. We should try to say the "Act of Consecration to the Holy Ghost" every day not only on Mondays. If we live a good spiritual life here at school, we will do the same at home during the summer.

I do not have any close "buddys"

at school because I think we are all closely connected with one another. We live as a large family, working and playing together. Yes, we might argue with each other once in a while, but this is only normal. We should, however, always try to remember that we are in a religious community, united under God, and thus live and act as brothers.

All in all I think my vocation is quite firm. I also hope that I am living up to the standards of this seminary, and that I am pleasing in the eyes of God.

II.

The points I wish to make are: (a) Why I came; (b) my progress; (c) spiritual life; (d) companions (e) my vocation-firmness.

My reason for coming to the Holy Ghost Seminary was naturally to become a priest of God. When I was home, I wanted to do something extra for God and of course being a priest is the highest way of serving God. I was often asked why I wanted to become a missionary. It was always difficult to explain, but my main reason I always said was I wanted to help the poor and abandoned souls especially the Negroes.

Looking back over the school year, I can see I made progress in my studies and in my spiritual life. During the year I did my studying as I was told and then at examination time I left the rest up to God the Holy Ghost. God will always help us if we ask Him and if we do our part of the work and not just leave it all up to Him. I believe God is inspiring me during these exams because when I can't think of an answer I say a small prayer to God and soon after that I think of the answer.

In our conferences it is always stressed to take good care of our vocation. I can see now that my vocation is much stronger than it was at the beginning of the year. My professors and director always help me in my slightest difficulty.

I have made very many companions here during the course of the year. Every student is always cheerful, kind and helpful. I think we have wonderful spirit here in Cornwells.

As I mentioned before, my vocation has been getting stronger every day. Now that vacation is here I must pray and work hard so that I don't lose my vocation. A vacation is always a test for your vocation. We must be on guard at all times for attacks from the devil. I have made all my plans for returning in September.

Ourselves, Inc.

FERNDALE HERALD

Examinations came and went, and another scholastic year becomes history in Ferndale. An innovation in the oral examinations this year found each student appearing before each of his professors for a five minute quizz. Fourth year students, however, were subject to their canonical examination in the traditional fashion before the assembled faculty.

Another innovation of greater moment is the Departure Ceremony which is customarily held in Ferndale in the Fall. The Departure Ceremony was held on June 8th in St. Patrick's Cathedral, New York. His Eminence, Francis Cardinal Spellman, presided and addressed the departing missionaries, fifteen in number.

Ordinations to the priesthood were held on June 3, and our Most Reverend Ordinary, Bishop Henry J. O'Brien, D.D., elevated to the sacerdotal dignity nine of our scholastics: Messrs. Kempf, Jendzura, Raszewski, Connolly, Greff, Niehaus, Carr, Bullion, Phalen.

The feast of Corpus Christi, coming two days after ordination, was observed privately, but in all its accustomed ceremony. The traditional carpets were seen by few other than God and ourselves, but they were made with no less care and skill. The Pentecost Pilgrimage, which has now become an annual feature in Ferndale, was carefully planned by Father Kirkbride, but the persistent rain kept the pilgrims to a few hundred fervent souls.

We record regretfully the death of Father Kirk on May 27 after a lingering illness which forced his retirement a year ago. The end came more quickly than anticipated, but for three days the community kept vigil at his bedside and were edified by his holy death.

Speaking in lighter vein, our baseball and tennis greats departed for Maryknoll on Ascension Thursday with high hopes after the decisive victory of last Fall. In the baseball game at least these hopes were realized, and another victory, 3 to 0, was chalked up, thanks to a smooth-working and efficient battery. The game could have been called after the first pitch, for it turned out to be a resounding home run.

A new asphalt-concrete road now adorns the property, and for the first

time in years the visitor can roll up from the lake without picking his way amid road hazards. The handball and tennis courts have been readied for an asphalt surface. All in all, next winter ought to bring much more joy and far less grief.

A very welcome newcomer to our community is Brother Fulrad, lately come to this country from Africa via several years in Jamaica. We hope he will be long with us. A busy summer is anticipated with two retreats for our Fathers, seven for laymen and one for boys. Thirteen scholastics have been detailed for Summer School, eleven at Duquesne and two at Pius X School in N.Y. Two others will attend the Catholic Action Congress in Montreal. With fifteen young Fathers making their Apostolic Consecration and only eight novices looking toward Profession, our ranks will be thinned out temporarily next year, especially if several more scholastics are sent to Fribourg. It looks as though we shall have to find some way of defeating the old scholastic principle: The greater the comprehension, the less the extension. Meanwhile we shall enjoy a pleasant vacation, and we wish you the same.

CORNWELLS

We opened our Forty Hours devotion on Sunday, May 4, and closed on Tuesday with Solemn Benediction and the customary procession. Guests of the occasion were Fathers J. J. Manning, F. P. Trotter, Strahan, Ford, and Stanton. The first three did us the honor of conducting the services.

During this month there was a second grand exodus of the German Fathers. Father Küster was appointed to Little Compton, R.I., and Father Seifried, Wehning, Grossmann, and Humpert left for Puerto Rico.

Father Francis Griffin, C.S.Sp., the Very Reverend Visitor from the Mother House, arrived here the day before Ascension Thursday, and spent the next week with us. Father J. White is attached to the community. Newly returned from Africa, he arrived here on Pentecost Monday.

We celebrated as free days Founder's Day, Memorial Day, and Pentecost Monday. Final examinations began on May 22. The scholastics departed for home on June 6.

Visitors of the month, besides the ones mentioned were Fathers W. J. Keown, F. Stocker, E. Moroney and Mr. Coffey. The last, a scholastic from

Ferndale, arrived one Sunday with a group of students from Connecticut. On the same day, Father E. Moroney brought a group of students from New York city.

PUERTO RICO

The new Fathers Frs. J. G. Grossmann, G. A. Seifried, A. Humpert and J. H. Wehning, arrived on the SS. Marine Tiger. The trip was pleasant and the accommodations good. There was no difficulty when they arrived other than the ordinary routine delay in getting all their luggage off the ship. Judging from the short time they have been here, they are going to fit in very nicely. I believe they will have little difficulty in learning the language.

Work will be started shortly on repairing the outside of the church of Dorado. Father O'Reilly has a fine group of people working with him and so far they have raised seven hundred dollars to start. Father Burkhardt had a benefit in Sabana Seca and made four hundred and fifty dollars with which he is going to paint the chapel there.

At the chapel of San José in Arrozal the Bishop confirmed 243.

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Ticker Talk

During the summer Father Lundergan is going to continue his convert instruction classes. . . St. Mark's, New York, had a convert class of 40 in May. . . Father Kilbride was ordered to report at Madigan General Hospital, Tacoma, Washington, for medical attention. . . Buffalo, N.Y.: "Just a line of gratitude for your leaflets. I distributed most of them to the clergy and it may please you to know that they were used in a number of churches for the prescribed novena to the Holy Ghost."—Father William J. Snyder. . . At St. John's, Dayton, Ohio, Father Pobleschek is expecting about 100 for Confirmation in the fall. . . The diocese is going to buy eight acres of the parish property at Riverside, California, for a high school at some future date. . . Father Fisher has been called to overseas duty. . . In preparation for the Pentecost Novena over 60,000 novena leaflets and over 45,000 novena booklets were mailed from Washington. . . A plot of ground 94 x 150 was donated to St. Edward's, New Iberia, La., by a neighboring pastor for a mission church

at Delcambre. . . The second and successful attempt to electrocute Willie Francis brought our Father Hannigan of New Iberia, La., into the news as a member of the Society of St. Joseph (Josephites). At least one editor (Catholic News, New York) received a telephone call regarding this error. Father Hannigan was chaplain to the condemned man. . . St. Catherine's, Little Compton, R.I., is going through a very busy program of selling, moving, building and collecting. . . Bishop Fletcher and Father Hanichuk are considering plans for a new high school at St. Cyprian's, Helena, Ark. . . A new school and rectory are near completion at Hartsville, S.C. The mission procurator sent \$1,000 to speed up the work. . . The new school at Hato Rey, P.R., is already filled for next year. . . Two boys from Uganda Martyrs Church, Okmulgee, Okla., have applied to Cornwells for admission; two more are entering the Society of the Divine Word Seminary; one of the graduating girls is joining the Carmelites and another is going to the Oblates. . . The Knights of Columbus State Convention Mass was celebrated at St. Joseph's, Bay City, Mich. Cardinal Mooney and Bishop Murphy were in attendance at the Mass. . . "The pamphlets for the Novena to the Holy Ghost are first class, well gotten up, well printed and attractive. More power to the authors and compilers."—One of Ours. . . Father Haley visited Knechtsteden and found the Fathers rebuilding the rooms that had been ruined by the Displaced Persons. Outwardly the buildings are undamaged but the interior is being reclaimed room by room. . . Father Schillo is going to sponsor a dance and dinner to raise funds for the improvements planned for St. Peter Claver's, Oklahoma City. . . St. John's High School, Tuscaloosa, Alabama, graduated ten this year; one of the largest classes thus far. . .

A GLANCE AT OUR BOOKS

Companion to the Study of Shakespeare: Macbeth

A textbook likely to be of interest to all teachers of English literature is "A Companion to the Study of Shakespeare: Macbeth," by Rev. Reginald F. Walker, C.S.Sp., M.A., Rockwell College, Ireland.

It is a commonplace in publishing notices to say that a book strikes an entirely new note. In this particular instance, however, the claim may be made without any hesitation. For all

the commentaries on Shakespeare, there is no text available in which a Shakespearean tragedy is analysed scene by scene, the philosophical issues elucidated on the level of the average Leaving Certificate student, and the great principles emerging marshalled in such a manner as to provide the student with a permanent equipment of intellectual armour against current errors in thought and living. That is what this text does, simply, forcefully and briefly.

While Father Walker's book has not been written directly with a view to examinations, it may well be regarded as indispensable to teachers and students who wish to make a thorough study of their Shakespeare, and a careful study of it cannot fail to pay dividends in the examination results.

The published price of the "Companion" is two shillings, from the Publishers: Browne & Nolan, Ltd., Dublin, Eire.

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BULLETINS

San Felipe, Arecibo, Puerto Rico 1940-1946

In 1940 the community in Arecibo, Puerto Rico, consisted of the following Fathers:

Fathers Joseph T. Quinlan, pastor, Francis P. Trotter, bursar, Joseph D. Boyd, Edward J. Kingston, Kenneth F. Milford and Robert J. Eberhardt.

In the course of the year the following changes took place: Father Quinlan was assigned to Ferndale; Fathers Trotter, Milford, and Eberhardt to the new parish of Hato Rey with Father Trotter as pastor. Father Boyd became pastor of Arecibo; Father Kingston went to Wichita, his home diocese for a year. In the course of the year, Fathers Paul S. Ford, John T. Donohue and Charles F. Trotter joined the community. Father Donohue became bursar.

In 1941 Father Charles F. Trotter returned to continental United States because of failing health and was replaced by Father John S. Rondeau.

In 1942 the community welcomed three new Fathers in the persons of Fathers Joseph F. Sweeney, George C. Reardon and Edward J. Wolfe. During the year one of the pioneers of the community, Father William F. P. Duffy, died.

In 1943 Father Kingston was appointed pastor of the parish of Barceloneta with Father Ford assistant pastor. Father Sweeney was named bursar. Three new Fathers were assigned to the community: Fathers John P. Gilligan, John J. McHugh and Roland T. Cookson.

Bishop Edwin V. Byrne was appointed Archbishop of Santa Fe, New Mexico and Most Rev. James P. Davis, Bishop of San Juan.

In 1944 Father Rondeau was temporarily assigned to Hato Rey, (February to September). Father Donohue was rushed by plane to the United States, a very sick man. Father William J. Nebel came to replace him.

In 1945 Father Wolfe was appointed assistant pastor of the new parish of Jayuya. A few months later Father Walter S. Mroz came to Arecibo.

Pastoral Visitations

From March 8 to 18, 1940, Bishop Byrne made the accustomed parochial visitation administering the Sacrament of Confirmation to 4,210 souls.

From January 27 to February 8, 1945, Bishop James P. Davis administered the Sacrament of Confirmation to 6,202 souls. The Fathers assisted in the pastoral visitation of the following places:

1942—Vega Baja; 1943—Quebradillas; 1944—Camuy; 1945—Manati; 1946—Hatillo, Lares, Barceloneta.

Visits

During this period we received the following visitors: 1942—Father Despres, C.S.Sp., of Martinique; 1943—Very Reverend Father Provincial and Father Regis C. Guthrie; 1944—Father Raymond V. Kirk, Bishop Jean Gay of Guadalupe; 1945—Very Reverend Father Provincial and Father Regis C. Guthrie, Monsignor Hawks of Philadelphia; 1946—Father Anthony F. Lechner and Father Frederick T. Hoeger.

During the war many members of our Armed Forces called to see us.

Retreats

From June 18 to 24, 1944, Father Robert J. Eberhardt conducted in Arecibo the annual retreat. This was the first retreat held in common for our Fathers in Puerto Rico.

From January 13 to 25, 1945, the annual retreat was conducted by Father Anthony F. Lechner, superior of Ferndale.

Father Edward J. Wolfe gave a retreat for the Sisters of Divine Providence and Father John J. McHugh

a retreat for the Sisters of the Holy Family of Nazareth in Rato Rey.

Parochial Activities

In 1940 the men of the parish had a meeting to determine how to raise funds for the repair of the Church. In the course of the year the roof of the church was repaired and new windows made.

In 1942 a new orphanage was dedicated by Bishop Byrne and the old orphanage became an asylum for the aged. Daily Mass was said in both homes. The missions of Bayaney, Quebrada, Cibao, Aibonito and Santana were attended regularly. Father Wolfe was appointed chaplain at the Army Air Base in the Mission of Santana. A new zinc roof and a new front door were the improvements made to the chapel of Santa Cecilia in the mission of Hato Viejo. Repairs were also made to the chapel in the mission of Factor, the chapel of Our Lady of Mount Carmel. In the city church (Arecibo) a nine o'clock Mass on Mondays in honor of the Holy Ghost was begun.

In 1943 the roof of the chapel in Factor was painted as well as the roof of the chapel in Hato Viejo. The chapel of the Immaculate Conception in the Mission of Miraflores got a new roof.

In 1944 an eleven o'clock Mass was added on Sundays in the parish church to accommodate the increasing number of parishioners. On the Sundays the Masses are as follows: 7, 8, 9:30 and 11. Masses are also said in the mission of Calichosa, Hato Arriba and in Islote. The atrio of the church were cleared of the beautiful pine trees because they were destroying the concrete work. The Centenary of the church was celebrated with a Solemn Pontifical Mass sung by Bishop Davis with over eighty priests in attendance. A new chapel, that of Our Lady of the Assumption, was built in the mission of Quebrada. Father Rondeau was appointed director of the Confraternity of the Sacred Heart; Father Reardon, director of the Holy Name Society, and Father Boyd remained as director of the Children of Mary.

In 1945 the chapel of Our Lady of the Assumption in the mission of Quebrada was blessed by Bishop Davis on the occasion of the Pastoral Visitation. Two new chapels were built, one in the mission of Bayaney, dedicated to Our Lady of Perpetual Help, and the other in the mission of Calichosa, dedicated to St. Joseph.

The atrio of the church (Arecibo) was completely renovated; the outside of the church was plastered and beautifully painted. San Felipe is the pride of the city.

In 1946 the chapels of Our Lady of Perpetual Help in the mission of Bayaney and St. Joseph in the mission of Calichosa were blessed. The chapel of St. Teresa in the mission of Hato Abajo was repaired. In March the Radio Program, La Hora del Espiritu Santo, was begun on Sundays at seven P.M. The hour was later changed to 6:30 P.M. Father Joseph F. Sweeney, C.S.Sp., became director of the radio program. The Mera estate was purchased for the Sisters' convent and site of the new school. The old convent building is now being used for the high school. The boys who attend our elementary school are now welcomed to our high school. Two new Sisters of Divine Providence has increased the local community to nine members. Sunday Mass in the mission of Miramar was begun.

The following figures show the results of the past seven years:

	1	2	3	4	5	6
1940	2,811	36,410	257	490	65	4,210
1941	2,389	39,451	154	696	30	
1942	2,696	41,100	170	688	47	
1943	2,734	43,236	178	793	53	
1944	2,833	44,786	256	986	73	
1945	3,434	43,560	306	894	57	6,202
1946	2,984	46,705	357	807	57	

1—Baptisms; 2—Communions; 3—Marriages; 4—Sick Calls; 5—Burials; 6—Confirmations.

—R. T. C.

Toa Alta, Puerto Rico 1943-1946

In February 1943, the Bishop of San Juan, Most Rev. Edwin V. Byrne, D.D., invited the Holy Ghost Fathers to take over the three abandoned parishes of Toa Alta, Toa Baja and Dorado. Before they could do so Bishop Byrne was transferred to New Mexico where he became Archbishop of Sante Fe. His successor in San Juan was Most Rev. James P. Davis, D.D., who was delighted with the prospect of the impending rescue and rejuvenation of the Toa Alta section of the diocese.

In September of 1943, the Holy Ghost Fathers took up their new duties in Toa Alta, Puerto Rico, having at that time three parishes under one pastor and two assistant pastors: Father Milford, pastor, was in charge of Toa Alta, Father O'Reilly of Do-

rado, and Father Curtin of Toa Baja. Many repairs were clamoring to be attended to but had to await a more important need, that of furnishing the parish house with beds, dressers, desks and so forth. Soon after, however, in October, a temporary wooden altar (mensa and gradines) replaced the very poor one found here, too poor a one in fact to permit the saying of Mass on it. This temporary one served for the first Forty Hours Devotion. The priests in attendance for the devotion the first year numbered about 30, with the Vicar General, Msgr. Vassallo, presiding.

By December of the first year, the two new Fathers were somewhat on their own, hearing confessions and reading sermons as well as giving Catechism Classes in the two nearby towns and their country sections. Three churches were cleaned up a bit during this time but no repairs were begun.

In March, 1944, Most Rev. James P. Davis, D.D., the new Bishop of San Juan, offered Mass at the blessing of ground for a new chapel in Sabana Seca, country section of Toa Baja. In April, the first real repairs began with the work on the roof of the church in Toa Alta which had been leaking badly and took three new tar surfaces before the leaks were sealed up. Then following the repairing of the sacristies in the same month: new cement floors, new electric wiring and a coat of paint.

May brought 206 First Communions, a surprisingly good number. Soon followed Patronal Feasts in Toa Alta, then in Toa Baja and Dorado giving us some additional income to meet our obligations. June of 1944 brought one of the highlights of the past three years when Father Alvaro Diaz celebrated his first Solemn Mass in Toa Alta—a native son of the town, he was marvellously welcomed by the people. A legal holiday was declared by the Mayor of the town. Bishop Davis presided in mitre and rochet. Helping out in a neighboring parish for a month during the illness of its pastor kept everyone well occupied.

On July 25 repairs began on the church of Toa Baja, and by November 3 it had a complete new concrete roof (\$3,100). Not all the money needed was obtained here but the people did help with about half.

On September 29 the real work of completely redecorating the church in Toa Alta was begun. A new imitation marble altar was installed and the walls done over in cement, for the

first time since the church was built some 200 years ago. All of this took some time, (the altar was blessed on June 17, 1945) and some money—\$15,000. Forty Hours could not be held this year due to repairs and renovations.

A new chapel was begun in November on the ground blessed by the Bishop the year before, and was completed on March 18, 1945 with a solemn blessing by the Bishop. The total cost of the chapel was \$6,000, donated by the people and the Extension Society.

1945. On March 10, Pastoral Visitation began and after the eighth day the confirmed numbered 2,209. The Bishop was well pleased, and so were the Fathers to have it over and with only a minimum of difficulties.

First Communion (276 in 1945), another try at Patronal Feasts and the painting of the interior of the house filled in the time until June 5 when the repairs were begun on the roof of the church in Dorado. Ending in September, the church now has a new roof and organ loft, all of concrete, and has paid off \$2,700.00 the entire cost, with the cooperation of the people of the town and the Bishop's generous help.

From 1943 to 1945, two hurricane threats added some spice to the work but fortunately no damage was done to any of the churches or chapels. Only once did the rising rivers come to the level of the church floor in Toa Baja, the lowest of the three, but did not enter. The several hundred people who fled to the churches for safety breathed prayers of relief and went home to sweep the water out of their homes.

The closing months of 1945 saw several new country sections opened to Mass and Catechism Class, bringing to 21 the total number of places being attended. Many have only small groups who care to attend but some run close to 100 and all have possibilities of growth through the years.

The C.Y.O. was not the least important of these new beginnings in 1945. Sponsored by the Bishop, it has brought many young men and women closer to the church and to Holy Communion, always a real sign of progress in the best sense of the word.

1946. Two new chapels were completed in January, one by Father Milford and one by Father O'Reilly, bringing the total to seven, one of which was built almost single handed by one of our most active women par-

ishioners in a country section of Toa Alta. She collected money all over the countryside, begged a day's work from the laborers if they could not give money and in general did everything but mix cement. She would have done this had it not been for the sick she was visiting and the novena of rosaries she was saying for each of the dead.

What might be called the second real highlight was the appointment of Father Burkhart to the Community in February making us four now, two attending to Toa Alta and one to each of the other two towns.

Soon afterwards, in March, a new cement altar was built for the chapel in Sabana Seca and the new benches scraped and varnished; now only paint is lacking to complete the chapel. In April a new concrete balcony was added to the house in Toa Alta at a cost of \$1,200.00 to be paid by the parish out of ordinary income. This new balcony is now used as the community room and measures 64 feet by seven feet. In this same month we prepared for our third try at Patronal Feasts in the three towns, hoping once again to pay off a few debts. This year the share of the three churches combined was approximately \$500.

The blessing of Father O'Reilly's new chapel took place in June and on Sunday, June 2, the town of Toa Alta had a public celebration in the plaza to declare Father Milford an "adopted son". The Mass for the occasion was sung by Father Boyd with Father Burkhart as deacon and Father O'Reilly as subdeacon. The sermon was preached by Monsignor Grovas, Chancellor of the Diocese, and various talks were given by the mayor, the local representative to the Lower House in San Juan and several other local officials. The purpose of this very impressive ceremony was to express publicly the appreciation of the people of the town for Father Milford's work here in the past three years.

July and August were "headache months." The new concrete roofs in Dorado and Toa Baja started to leak a bit and to complete the damage an earthquake on August 4 caused more cracks to appear. Toa Alta's thrice-repaired roof will have to be done again. The insurance company has approved the statement of damages on the three churches, but at present we are still waiting for materials. A new "Catholic Club" was rented in

April and had its official opening in August; but as the Journal says for this date: "very orderly, nice music but few people."

An island-wide Convention of the Holy Name was held in the Ponce Diocese on September 2 as a public demonstration of Faith and attended by about 12,000 men from both dioceses. One hundred men left from Toa Alta at 4:00 A.M., with Fathers Milford and O'Reilly by bus to participate in the largest religious procession on the island for many years. Solemn High Mass was held in the Cathedral at 11:00 o'clock with the two Bishops of Puerto Rico presiding.

On November 4, Father Milford took up his new duties as chaplain in the Veterans' Hospital near San Juan, formerly the Naval Hospital, where he now spends 20 hours weekly caring for the spiritual needs of the patients. At present he has about 125 men in a 200 bed hospital.

November 27 was not a happy day for us. Lightning struck the roof of the Church in Toa Baja and cracked the dome severely. The danger of collapse is not immediate but something will have to be done soon to repair this damage.

As the year ends we can look back with gratitude to the good fortune we have had trying to improve the temporal conditions and the generous help afforded by the Extension Society and others to finance these improvements.

Looking ahead, we hope that the day is not far off when we shall have a parochial school to care for the spiritual needs of the children in this section. All of them are now attending public schools and the results are very evident in their poor religious training. If their home-education were better, the school would not be as necessary as it is.—F.P.C.

St. Peter Claver, Philadelphia, Pa.

In 1940 Father Clement A. Roach was succeeded as pastor by Father Kerry O'C. Keane. Fathers Francis J. Nolan and Francis J. Cooney were replaced by Fathers Mellitus T. Strittmatter and Joseph E. Landy as assistant pastors. Later, Fathers Anthony J. Walsh and Joseph A. Griffin came. In 1941 Father Griffin was appointed first pastor of Salisbury, North Carolina, and Father Charles L. Diamond succeeded him. In the summer of 1942 Father Diamond entered the army as a chaplain and he

was succeeded by Father Edward J. Quinn. In September 1942, Father Francis J. Haas was appointed pastor, Father Philip J. Haggerty, assistant pastor. (Father Keane underwent a serious surgical operation). After three and a half years, Father Haggerty was assigned to Dayton, Ohio. Father James D. Sullivan came in April 1946.

Spiritual Development

It is well known that the mentality of the parishioners is far from being one hundred percent catholic. The majority of them are converts and, consequently, their background and even their present home atmosphere is anything but Catholic. To remedy this protestant spirit, a plan was adopted that demanded three years of probation for children and one year for adults before they were allowed to receive any of the Sacraments. Naturally, the number of converts decreased, emphasis being placed on quality rather than quantity. The plan has proven successful.

The devotions at the Shrine of Our Lady of Victories, the oldest in the country, are still held on Thursday and Sunday evenings. But the "latin quarter" of Philadelphiya in which the church is located, has been the reason for the decline in attendance of the whites. After four years of constant and insistent encouragement these devotions are mostly attended now by the parishioners only.

Financial

In September 1942, the average Sunday collection was \$28.00 from a congregation numbering 1,561 souls. It is only natural, therefore, that so little was found in the church treasury and some financial obligations were in arrears for several years. During the past four years, not only were all these financial obligations satisfied, but the mortgage on the parish and on the mission was paid. At present, the only money due is on the diocesan assessments of twenty years standing. These assessments are annual and cumulative against the day when a windfall comes to the parish by way of a legacy.

Material Improvements

The generosity of the people of the parish during the last four years has made it possible to make necessary improvements. An entire new heating system has been installed in the school, church and rectory. The school yard has been paved. The entire interior of the school and rectory has been repainted and the leaking roofs

of the church and school have been repaired.

Contrary to general opinion these financial obligations were met and the above improvements were made possible, not by outside help, but solely through the generous and zealous cooperation of the faithful members of the parish.—F.J.H.

**St. Michael's Mission Center
Shrine of the True Cross
Philadelphia 14, Pa.
1942-1946**

Nearly five years ago, the Holy Ghost Fathers were assigned to the Chaplaincy of St. Michael's Mission Center (Shrine of the True Cross) at Torresdale, by His Eminence, Dennis Cardinal Dougherty, D.D., Archbishop of Philadelphia.

On August 1, 1942, Father Provincial, appointed Father John P. Stanton the first Chaplain, resident at St. Michael's while attached to the Community of Cornwells.

During the period 1942-1946, the Holy Ghost Fathers have had a major part in the work of the Mission Center of The Sisters of the Blessed Sacrament, viz., retreats for women and girls, the latter including those of school years. Father Frederick T. Hoeger has given a number of retreats. In succession other retreats were given by Fathers T. Joseph Wrenn, Thomas R. Jones, Stanislaus M. Zaborowski, Francis H. McGlynn, and Louis N. Schenning. Father George J. Collins gave a Day of Recollection for an Interracial Group. Father John P. Stanton gave many Retreats for the Junior Groups.

The Fathers in Cornwells have been gracious and generous in their assistance at St. Michael's replacing the Chaplain when he was away making Mission Appeals for The Sisters of the Blessed Sacrament through the Propagation of the Faith Missionary Co-operation Plan. Both the Fathers and the students of Holy Ghost Missionary College have taken a notable part in the solemn Ceremonies at the Shrine, on the Altar and in the Choir.

There is a prime missionary work here on the original site of Very Mother M. Katharine's Congregation of the Sisters of the Blessed Sacrament. Miracles of soul and body are recorded among the Retreatants, and the people who come for the Holy Hour on Sundays through the grace of the Sacraments and the veneration of the Relic of the True Cross. Re-

cently, the Chaplain and the Sisters had the happiness of seeing a Colored man (employee at St. Michael's), his wife and five children receive Baptism and assist at Midnight Christmas Mass.

A summary statement of the statistics of the activities at St. Michael's within the past five years:
Women's and Girls' Retreats....10,581
Nocturnal Adoration before

First Friday	1,918
Pilgrimages of Colored Women and Girls from Philadelphia, New York and Trenton.....	2,250
Priests' Days of Recollection (Priests of Archdiocese of Philadelphia)	255

The Mass of the Annual Communion Breakfast Gathering of the Women of Torresdale in 1946 was celebrated in St. John's Church at 13th and Chestnut Streets by Father Stanton; the breakfast was held in the Adelphia Hotel nearby, at which Father Zaborowski was the guest speaker.

Besides the work proper, there is a quasi-parochial unit of Polish people invited by Mrs. Morrell years ago, with ecclesiastical approbation, to attend Mass at St. Michael's Chapel, when these people had no local church. Whilst there is a diocesan Polish priest (Chaplain of the neighboring Academy of Nazareth) in attendance on Sundays, he requires the assistance of the Holy Ghost Fathers for Confessions and Mass. Father Joseph L. Duffy has been most helpful.

The funeral of Mrs. Louise D. Morrell was held in the Shrine Chapel on November 9, 1945. His Eminence, Dennis Cardinal Dougherty, celebrated the Mass; Father Hoeger gave the sermon.

On January 19, 1946, the Catholic Interracial Group sponsored a Memorial Mass for Mrs. Morrell. The High Mass was celebrated by Very Reverend George J. Collins; the sermon was given by Father John La Farge, S.J.

Mrs. Morrell's body rests in a vault of the Crypt Chapel near those of her parents, Mr. and Mrs. Francis A. Drexel. The beautiful Shrine Chapel was erected by Mrs. Morrell to the memory of her father and mother. It is consecrated.—J.P.S.

St. Anthony, Millvale, Pa.

Since our last report, a new roof was put on the rectory and lyceum. A new roof was started on the church but never completed because

materials were lacking. However, it will be done soon. Cushion kneelers have been installed in the church. Recently a new Public Address System was installed to replace the old one which had become obsolete and unsatisfactory.

The lyceum building is at present in fine condition. It was recently painted throughout. The bowling alleys were re-surfaced, pool tables recovered, and new equipment purchased. The auditorium is equipped with a P.A. System over which the latest recordings of famous dance bands are produced for the pleasure and enjoyment of the five to six hundred high school boys and girls who attend the weekly dances held there, sponsored by the Young Ladies Sodality.

The school building was recently equipped with a new fire escape. Plans have been drawn up for a new entrance, two additional rooms and relocation of the lavatories. The school band, of which we are justly proud, is still tops among grade school bands in this area. It is under the direction of our music teacher, Sister Ruth, and Mr. Pierre De Backer, member of the Pittsburgh Symphony. Mr. De Backer also directs the parish orchestra which owes its origin to Father August O. Reitan who was assistant pastor here from September 1942 to January 1946.

The cemetery is in excellent condition. The caretaker's house was remodeled, a power mower was obtained and about a year ago the road was resurfaced with a permanent pavement at considerable expense. The financial condition of the parish is very gratifying.

On January 1, 1940, the parish debt was \$24,000.00. Now there is a surplus of over \$80,000.00 invested in U. S. Government bonds. This is due to the entire membership who give conservatively and consistently. This fund will take care of the new modern convent planned for the Sisters. At present they occupy the old rectory which was too small for three priests but big enough for ten sisters!

The Spiritual condition of the parish is very satisfactory too. About five hundred sick calls are attended each year. That doesn't include the many visits which are made to the sick in their homes and hospitals.

Status Animarum (1940-1946)

Families	935
Souls	3,620
Baptisms:	
Children	515
Adults	43

First Communions	542
Confirmations	557
Marriages	285
Deaths	242
Total Communions	317,600

On September 13, 1942, Father Louis S. Spannagel, who had labored here so zealously as pastor for thirty years, died at the age of 82. No doubt his prayers before the throne of God are greatly responsible for the success of the parish.

Present Staff: Father Charles A. Kapp, pastor, George F. Rengers and John R. Muka, assistant pastors. —C.A.K.

Sacred Heart Tarentum, Pa. 1940-1946

The years that preceded this period were indeed trying for us here. The result was that the debt increased and the property had to be neglected in major matters. The first step was to undertake ways and means of obtaining outside help to supplement the little the parishioners could afford at that time. This was done in the main by organizing an Annual Fair and other sources of income on a smaller scale.

The First Big Fair was that of the Golden Jubilee of the School, which was begun in 1890 as St. Peter's School under Father John Otten, C.S.Sp. This event brought together many old timers from far and near. It was successful in every way. It likewise paved the way for many other activities in the years that followed all of which were a great help in obtaining the means to carry on many repairs and improvements and above all of reducing the debt and saving on the annual interest.

The recent Fair which commemorated the Fiftieth Anniversary of the establishment of the Sacred Heart Parish as such, was the most successful. It netted \$2,000.00 with which we were able to make the final payment for the recent work done which cost almost \$10,000.00. The buildings are now in a good condition.

The Spiritual life of the parish has followed tradition. Besides the weekly novena to our Mother of Perpetual Help which Father A. B. Mehler inaugurated in the parish, other novenas, tridua and other means have been employed to foster devotion. Several young Fathers were invited here to celebrate mass and impart their first blessing to the congregation. Our purpose in this was to stimulate vocations.

In addition to the above the Annual Corpus Christi Procession which is held outdoors on the property has taken on a new aspect. Through the zeal of the assistant pastors, aided by men of the parish, beautiful carpets, much similar to those of Fern-dale, cover the paths for the occasion. This has caused much surprise among the faithful who come in large numbers for the procession. The celebration this year was combined with that of the Golden Jubilee of the parish. Twenty-seven priests, our Sisters and many lay people witnessed an excellent tribute to our Eucharistic Lord.

During the war the parish was second in doing its part in the Community. Of the twenty-two schools in the Scrap Drive ours took fourth place. With part of the money realized from the sale of scrap a large, beautiful American Flag was purchased and presented to the Borough Officials for the newly erected Municipal Flagpole in the center of town. This was the first flag so honored.

The Clothing Drive sponsored by the town found willing workers in our Altar Society. These ladies received commendation and honorable mention in the local paper not only for the clothes they collected but also for the excellent way they were prepared for shipment overseas. . . This was likewise true of the other undertakings for Our Country during the war.

In 1940 there were ninety children in our school. One room was closed. It was necessary to give some relief to the Sisters having three grades in one. Steps were taken to invite non-parishioners to send their children to our school and to convince our own of the importance of Catholic School education. Today there are 146 children in school and another Sister in charge of the fourth room. The pastor of St. Peter's Church willingly sends children of the parish here and pays their tuition each month. We anticipate a larger number next September.

The Sacred Heart Cemetery under Father Mehler saw several improvements. Circumstances hindered him from carrying on as he intended. At present much of the work is done. With the annual fee that a number of the people pay for the care of their lots and graves we hope to accomplish and complete the plans underway.

The annual census, taken up by the Fathers, disclosed the following figures:

Families, 283; Souls, 868; Baptisms, 25; Converts, 5; Marriages, 12; Deaths, 13.

Staff: Father Julius F. Zehler, pastor, 1940-1946; assistant pastors, Fathers Joseph E. Landy, 1940-1943; James F. McNamara, 1943-1945; Charles F. Flaherty, 1945-.

—J.F.Z.

St. Mary Detroit, Michigan

For more than three decades St. Mary's has ceased to function as a regularly constituted parish. Of the numerous faithful German families that once dwelt in the neighborhood, only four remain today. The Church itself is located on the borderline between the downtown business section and what today is known as the blighted district: an area of factories, small shops, vacant lots and deteriorating houses. The dwellers in the immediate vicinity are predominately Greek on the one side and Colored on the other, with Italians, Syrians and Mexicans interspersed amongst them.

Fortunately some 275 families that once lived within the parish boundaries, have retained their pews in St. Mary's. These constitute the main body of our regular attendants in spite of the fact that they live at great distances and have their local parish obligations. The rest of those who attend are transients, nurses and doctors from the two neighboring hospitals, and those working in the downtown section of the city.

As St. Mary's is still officially a German National Church, it is only natural to find many among the "Old Timers," and the members of St. Elizabeth and St. Stephen Societies (both German Hungarian groups) who prefer to go to confession in German, a facility which they rightly expect the priests of the parish to provide.

Staff:

On February 1, 1940, Father Frederick T. Hoeger, who had been pastor since 1929, was appointed president and superior of Holy Ghost Missionary College, Cornwells Heights, Pennsylvania, and mission procurator of the province. His successor at St. Mary's, Father Edward J. Knaebel, who was mission procurator since 1934, arrived on February 13. Fathers Joseph Wuest, Richard H. Ackerman, August P. Weigand and Francis X. Walsh were assistant pastors. Father F. X. Walsh was transferred to Carencro, La., March 30, 1940. He was replaced by Father Joseph R.

Kletzel. On July 7, 1940, St. Mary's sustained a great loss in the transfer of Father Ackerman who had been a most devoted and helpful assistant pastor since 1935. He became National Director of the Holy Childhood Association, with headquarters in Pittsburgh. Father Vincent N. Deer helped at St. Mary's from October 12, 1940 to December 15, when he returned to Kilimanjaro. On March 1, 1941, Father George P. Rengers came. In September of the same year, Father August Weigand was transferred to Lake Charles, La., and was replaced by Father Andrew M. Bednarczyk. On April 18, 1942 Father George P. Rengers was assigned to Opelousas, La. Early in September Father Kletzel was recalled to Cornwells Heights, Pa., and Father Joseph F. Rengers received his appointment to St. Mary's as bursar of the community. At the same time Father Edward C. White took up residence at St. Mary's, whilst continuing as assistant pastor at St. Benedict the Moor on the West Side. In September 1944, Father Bednarczyk was appointed bursar at the Novitiate, Ridgefield, Conn., and Father White became pastor of Assumption parish, Carencro, La. They were replaced at St. Mary's by Father Daniel P. Dougherty and Father Thomas F. Rodgers.

Important Events:

The One Hundredth Anniversary of the founding of St. Mary's parish was the most important event to take place during the period of this Bulletin. Preparations for the centenary were started early in the fall of 1940. A contract for redecorating the Church was awarded to Conrad Schmidt of Milwaukee. Actual work on the interior of the Church began early in January 1941. In the meantime a complete repair job on the roof of the Church was started, including calking of all window frames and masonry, as well, as cleaning the stained glass windows. The decorating of the Church was completed late in May. The floor of the Church was then sanded and covered with linoleum under the pews, and rubber tile in the aisles. The pews were then varnished, carpet laid in the sanctuary and finally St. Mary's was clad in new beauty and ready for the great day.

The celebration of centennial week began Sunday, June 8, 1941, with a solemn High Mass of Thanksgiving at 10:30, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit,

presiding. The ministers at the Mass cal background of Old St. Mary's. The were chosen to highlight the historical-celebrant, Father Donlon, C.S.B., from from St. Anne's Church, the Mother Church from which St. Mary's originally developed; Father Schutter, C.S.S.R., the deacon, was a member of the Redemptorist Fathers who were so closely connected with the early history of the parish (1847-1872); and Father Wilberding, O.S.F., of the Franciscan Fathers who were in charge of St. Mary's for 18 years (1872-1890); the Holy Ghost Fathers who took charge of the parish in 1902 were represented by the assistant deacons, Fathers Thieffels and Ackerman. The sermon was delivered by Father F. X. Kuhn, C.S.S.R., a former pupil of St. Mary's School. Festivities continued throughout the entire week, with a high Mass each morning for the various groups and societies of the parish.

Another noteworthy event in the annals of St. Mary's occurred on Sunday, June 21, 1942, when Father Francis B. Stocker, C.S.Sp., celebrated his first solemn high Mass, in Church to which his family has been devotedly attached for several generations. Father Stocker was ordained June 19, at Holy Ghost Mission Seminary, Norwalk, Connecticut.

The year 1946 marked another important date. It was the celebration of Father Joseph Wuest's fiftieth anniversary of his ordination to the priesthood. The day was fittingly commemorated on Sunday, September 22, 1946. There was a solemn high Mass of Thanksgiving at 10 o'clock; a dinner for the clergy at the Detroit Athletic Club and a reception in the afternoon for members of the parish, when they expressed their gratitude and appreciation to the venerable Jubilarian for his forty years of devoted service at St. Mary's.

Schools:

St. Mary's grade school operates as a free school. At present the enrollment is down to 70 children; they represent eight different nationalities and only about half are Catholic. The problem of closing the grade school after eighty years of service to the Church and community is one not easy to face, but is none the less inevitable. The Chancery has left this decision to the discretion of the pastor. It would involve no hardship to the few Catholic children attending here, as all could be taken care of by other nearby Catholic schools.

St. Mary's Commercial High School started in 1928 under the direction of the School Sisters of Notre Dame, is perhaps the most important and promising phase of our parish work. It is no exaggeration to say that it is the best Catholic Business School for girls in these parts. The course of studies, besides including a thorough religious training, provides the students with a complete knowledge and practical understanding of modern business methods. The school is highly regarded and enjoys an enviable reputation among the industrial and business men in and around Detroit. In consequence our graduates are always in demand and most of them hold very responsible positions throughout the city.

The Commercial School has built up a very fine Alumnae Association numbering more than 400 active members who take a loyal and helpful interest in all parish affairs.

Mission Support:

The people of St. Mary's have established an admirable record for active mission interest, and it is with pardonable pride that we publish the total amount contributed to the Mission Apostolate during the past seven years.

From St. Mary's Holy Ghost Society:

To Holy Ghost Fathers

Missions\$4,770.00

To Ferndale and Cornwells 1,330.00

From individuals for Student

Adoption:

To Ferndale 6,185.00

Father Wuest's Golden Jubilee
purse:

To Puerto Rico and mis-

sions in the South 2,000.00

From Grade and Commercial

Schools:

To the Holy Childhood..... 1,870.50

To the Propagation of the

Faith 256.00

From the Parish:

Mission Sunday Collec-

tions 1,610.00

Collections by

Missionaries 1,857.50

Mass Stipends for our

Missionaries21,565.00

Fr. Hoeger's Memorial

Burse for Cornwells..... 1,743.00

Bequest 1,000.00

Total\$44,187.00

Spiritual Data:

We like to think of St. Mary's as Downtown Detroit's Favorite Sanctuary. Though the spacious Church is never crowded, except at the Christmas Midnight Mass and on Feasts of Obligation occurring on week days, it

is a place of quiet devotion and prayer at all times. At any hour of the day you will find a number of faithful souls praying before the Altar or seeking solace at one of the many Shrines. One of the Fathers is on duty throughout the day to answer the Confessional bell and the calls are many. Confessions are heard regularly before all Masses, weekdays and Sundays alike, and also during the daily Mass at 12:15.

Four popular Novena devotions are held during the week. At the Noon Mass, on Mondays to the Holy Ghost; on Tuesdays to Our Lady of Perpetual Help; on Wednesdays to St. Frances Cabrini; and on Saturday afternoon to Our Lady of Lourdes. During the year special Novenas are held in preparation for the feasts of Our Lady of Lourdes, Pentecost, St. Ann, the Sorrowful Mother and the Immaculate Conception.

Untold spiritual good is accomplished by the priests of the parish who attend the City Receiving Hospital and who are on call for emergencies night and day. The number of Sacraments administered in extremis averages about 1,600 each year. It might be remarked that there is no compensation for this extra parochial service from any source.

1940-1946

Baptisms	325
Adult Converts	111
First Communions	115
Holy Communions	182,576
Confirmations	73
Marriages	244
Deaths	201
Sick Calls	15,740
Confessions	208,480

The administration of St. Mary's parish presents a unique problem owing to the vastly different groups and types of people who attend here. In giving impartial service to all, preference must be given to the "Old Timers" for whom St. Mary's still remains the church of their childhood days.—E.J.K.

* * * *

THE VALUE OF CRITICA

Ideas are weapons. The tongue is mightier than the sword. Speech, and as far as that goes, the thought which provokes that verbal utterance, is a powerful weapon. The more embrac-

it is, the more powerful it is. From this it follows that those statements which are all-embracing, are at the same time all-powerful. The pagan sages of old were fully conscious of the potency of a universal statement. "Ab uno disce omnes." The prophets realized the utility of a general pronouncement. What could be more potent than those dicta of our Lord which applied to all creation, in the past, in the present, and even extend to the future? The alchemist of yore, the scientist of nineteen hundred; the astrologer of yesteryear, the astronomer of today; the peasant of Europe, the proletariat of Asia, the capitalist of America; all indulge in this form of universal expression. Matter is neither created nor destroyed. History repeats herself. All planets move in an elliptical orb around the sun. The diagonal of a rectangle is the common hypotenuse of the two triangles formed thereby. All Catholics are Fascists. All Negroes are lazy. What are these? They are culled from the classroom, the laboratory, the office, the home, the street. They are laws, theorems, and gossip. But more important than their source, or their meaning is their epistemological value, for they are all universal statements.

In his "The Story of Philosophy" Durant said: "Philosophy still makes its bow in epistemological dress. Some day when the middle ages are really over, philosophy will come down from those clouds and deal with the affairs of men." Thus one of our modern American philosophers expresses his opinion about the value of the science of Critica. I ask what could be more practical than that very science which establishes the existence, the means and the certitude of man's inmost thoughts? Now, since men revel in generalizations both in speech and thought, what should be more natural than for philosophers to conclusively establish, if at all possible, this universal mania in a truly reasonable manner.

In all things we seek some type of good. Our intellectual quest for the universal, then, must be a search for some kind of good. And what is this good? It can be no other than truth. What then, is truth? Truth is the conformity of intellect and reality. To confirm the use of universals, we need to establish their epistemological value. We need to make evident the fact that universals give us new knowledge and that this knowledge is based upon things found in reality.

From this universal which we have acquired, we are constantly making conclusive statements. We deduce: if all the members of a class act this way; this particular member of that same class must, of necessity, act in the same manner. Now this deduction brings up another question: Can a valid deduction be drawn from a universal premise to a particular conclusion? If it can, does it give us new knowledge concerning that particular object? If we do, is that knowledge objectively real and certain? Bacon and Mill, and their followers, say that such a conclusion cannot be validly drawn from such a premise. Scholastics say that it can. It remains for the science of Critica to settle this dispute existing between these two rival factions.

The problem of deduction is not one which can be separated from other epistemological queries and solved by itself. Of its very nature it involves and necessitates a solution of most of the problems of the entire science of Critica. Deduction is a way of acquiring knowledge. It presupposes a knowledge of the other method, induction. Induction involves abstraction. Abstraction produces universals. Now that we have acquired some knowledge by means of induction, we want to use it in a profitable manner; and in such a way that we gain yet more knowledge, which is at the same time new, objective and certain. Syllogistically we deduce from the universal to the particular, and predicate of the particular that which we had already predicated of the universal. Is such an inference valid? To establish this answer we must establish the syllogism as a valid means of acquiring true objective knowledge.

Now in all these, we have not only the importance, but even the genesis of the science of Critica. Hence, after learning how the mind functions, it is of the utmost importance to criticize these functions. This criticism is the scientific study of Epistemology, the most practical of all practical philosophy—Egbert J. Figaro, C.S.Sp.

Our Province

Vol. 16 - No. 8



August, 1947

Father Raymond V. Kirk, C. S. Sp., 1901 - 1947 ...

A flamboyant, throbbing youthfulness cloaked a mature and well developed mind.

Missiology ...

A new theological science is taking its place among the branches of dogma.

• FERVOR •

CHARITY •

SACRIFICE •

Our Province

August, 1947

Vol. 16

No. 8



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REQUIESCANT IN PACE

Name of Confrere	Died	Age
Father Eugene Schmidt	Sept. 5. 1895	41
Father Charles Laengst	Sept. 5, 1899	44
Father Louis S. Spannagel	Sept. 13, 1942	82
Father Cornelius O'Rourke	Sept. 15, 1932	71
Brother Geran Rauscher	Sept. 18, 1907	46
Father Paul Sztuka	Sept. 21, 1930	42
Brother Clemens Becker	Sept. 26, 1882	56
Father Patrick Dooley	Sept. 29, 1918	39

OFFICIAL

Appointments

Father W. J. Long, Hot Springs National Park, Arkansas, pastor, bursar.

Father J. T. Kilbride, Rock Castle, Virginia.

Father S. J. Delaney, Cornwells.

New Address

Father E. A. Curran, 97th General Hospital, APO 757, New York, N. Y. New Telephone Numbers

St. Mark the Evangelist, New York, N. Y., Wadsworth 6-0670.

Rock Castle, Va., Powhattan 4004, 4000.

Arrival

At Montreal, Canada, on July 5, 1947, Father James D. Manning on the SS. Joliet Victory of the Robin Line, from Mombasa, East Africa.

ATTENTION

Travelers Near India

A priest from Goa, Portuguese India, has forwarded to Washington a Holy Ghost Father's breviary which he received from a sailor who received it from a Mohammedan aboard ship. It is a Pustet edition of 1929.

Only identification is a holy card inscribed: "A happy Christmas and a prosperous New Year, with an abundance of celestial blessings and favours. Fr. William Smith, 19-XII-44."

Owner may have same by writing to the Provincial Secretary.

NOTICE—MISSIONARIES

1. The Mission Procurator's office will not pay bills for items ordered from business houses unless the order, or at least notification of the order, is sent through the office. The same applies to subscriptions to magazines, etc. In the future, payment will be refused on all such transactions unless the office has first been informed by the individual placing the order.

2. In any such transactions involving the use of Mass stipends for payment of accounts, authorization from the bursar or procurator must accompany request. The missionary who does not hold such a position is not free to assume on his own authority Mass obligations for the mission, district, or vicariate.

THANKS FROM POLAND

Bydgoszcz, Poland,

June 17, 1947.

Dear Father:

I am happy to inform you that this morning we received the three boxes shipped to us. They arrived intact.

We lack words to thank you properly for this shipment. You will easily understand our joy at sight of so many and such precious things. From the bottom of our hearts we say to all of you—a thousand thanks.

I understand now your anxiety about the shipment when you had received no news from us about its arrival.

We thank you particularly for the material for cassocks and for shirts, as well as for the three chalices, a ciborium, two candelabra, two missals, two boxes of candles, communion paten, bell, surplices, the albs, altar linen, vestments, etc.

Please convey our profound gratitude to Father Provincial for all that he has done for us and assure him that our prayers accompany him in his undertakings and labors. Finally, to all our benefactors express our appreciation and assure them of our remembrance of them and their intentions before God.

With kindest fraternal regards,

Father S. Forys, C.S.Sp.

Father Raymond V. Kirk, C. S. Sp.

1901 - 1947

THE death of any confrere is an event which we all feel more or less intimately, and whilst we are always glad to know that our Heavenly Father has called home for reward one of His children who has served Him well and long, it is always with a slight feeling of regret when the call comes to one young in years. Father Kirk was one of those young in years when the call to go home came to him. It found him ready, of course, for he had had the premonition of it for a long time and he had prepared for it. His going, however, has left a vacancy in the thoughts of those who knew him, a feeling that a friend has passed and will not pass this way again. We do not, naturally, begrudge him to God, and we know that he is far better off than ever he was on this earth, but we still feel his passing.

It was on May 3, 1901, in Mt. Pleasant, Pa., that Raymond Kirk was born. A few days after his birth, he was baptized in the parish church of St. Joseph and it was there, too, that in the course of time he received his First Holy Communion and was confirmed. The lessons he learned in the school of the parish bore fruit in the desire to dedicate himself to the work of God in the priesthood and so, on his completion of his grade school, he entered the Apostolic College of Cornwells. That was in 1915. He finished the course in due time without any serious difficulty and in August, 1920, he entered the novitiate in Ferndale. On August 15, 1921, he made his religious profession and took his temporary vows.

During the course of his philosophical and theological studies in Ferndale, he advanced step by step towards the sacred priesthood. On May 20, 1925, he pronounced his perpetual vows and on August 29, 1925, he was ordained to the priesthood in the chapel of Ferndale. The following June 21, 1926, he made his apostolic consecration and received his appointment to the parish of St. Mark in New York City, one of the busiest parishes into which a young man can be thrown. For a year Father Kirk did effective and well remembered work in that parish and

then was assigned to Duquesne University, Pittsburgh, Pa.

After his arrival at Duquesne, Father Kirk lost no time in identifying himself with the work of the institution and it was not long before he manifested his great ability to organize when he set up the School of Education and became its first dean. The realization came to him as he exercised the functions of his office that he could do much more effective work if he were better acquainted with the advances in the techniques of education as demonstrated in other schools. He accordingly asked and received permission to enroll in New York University and at the end of his course there received the degree of Doctor of Philosophy in Education in 1933. He thereupon returned to Duquesne and entered with renewed enthusiasm into all the varied and manifold activities of the institution. As Dean of the School of Education, he labored long hours to keep his school foremost in the field of education, not only in Pennsylvania but throughout the whole country. During the early post-depression days, when finances were precarious, he devoted his untiring energies not only to running his school but also to the task of regulating the finances of the university. In 1933, however, his superiors felt that he should be given a rest from his arduous tasks, and so they sent him to Cornwells. He remained there a year and then returned to Duquesne.

In 1940 Father Kirk became president of the university and a new era dawned for that institution. One after another mighty projects for the betterment of the physical and intellectual life of the school were begun and gradually brought to completion. Father Kirk's outstanding gifts for organization, administration and execution made themselves felt from the first moment of his taking office. Living quarters were renovated, dining rooms were brightened up, common rooms were made comfortable, the property outside and in was beautified. The surroundings of the various buildings were landscaped; walks were laid, trees planted and the whole external appear-

ance of the Bluff was changed and for the better. Every department of the university derived from him new vigor and renewed energy and, although his youth was the occasion of some slight opposition, he went his unswerving way to make the university a better and more beautiful Duquesne. Wholeheartedly he undertook to put the financial affairs of the institute on a sound basis and night and day, even to the detriment of his own health, he worked for a bigger, more efficient, better Duquesne.

The years of the war came and like heavy oxen dragged their slow way along and brought with them the problem faced by every school: how to keep going with a reduced enrollment and a decreased faculty. Father Kirk had his plans ready. Journey after journey he made to Washington until he succeeded in having Duquesne recognized as one of the institutions at which the men of the armed services would be given specialized training. That necessitated the rearranging of practically the entire administration building, but it was done without any interference with the classes. The presence of the military personnel added considerably to the administrative burdens of the president, but he assumed them with a steadfastness that was exemplary. He carried on the work of the university until in 1942 he collapsed from overwork. The physician to the university advised him to forego his manifold duties, but the driving energy within him put him back at his desk as soon as his strength had just barely returned. In September, 1945, the strain became too much and he was compelled to relinquish some of the functions that had drained his resources so much, but the work and the worry and the ceaseless planning had taken their toll of the strength of this young man who had been carrying an old man's burden through such trying years, and in 1946 Father Kirk laid down the *honus et onus* of his office to retire to Ferndale in an effort to find in quiet and in care a measure of health. Despite all the tender care given by solicitous confreres, devoted physicians and skillful nurses, his condition day by day grew steadily worse until on May 27, 1947, he died an edifying and happy death.

The funeral of Father Kirk was held from the chapel of Duquesne University, where on May 31, Very

The Spiritual Directory

VII. (2) Religious Life, Means and

Growth in Holiness

Reverend Father Provincial, assisted by Fathers Francis P. Smith and Sebastian J. Schiffgens, sang the Solemn Mass of Requiem in a chapel filled to overflowing with confreres, clergy, sisters, former students, friends and well-wishers. The body was laid to rest in Calvary cemetery, the body of the young man who at the early age of forty had been called to direct the destinies of a great institution and who had spent himself and been spent in that task.

If one were asked to give a one-word description of Father Raymond Kirk, he could find none more suitable than the word "youthfulness." That was the impression Raymond Kirk gave to every one who met him for the first time, flamboyant, throbbing youthfulness, but one had to talk to him only for a few minutes to realize that his youthful appearance cloaked a mature and well-developed mind. Vision was another of his characteristics, the vision of beauty which should surround God's houses, whether in Ferndale or in Pittsburgh, beauty which he did his best to bring about, as the campus of Duquesne bears witness. Men would use that youthfulness and vision to bring petty accusations against him but the hurt and the sorrow and the anxiety of such trials were kept carefully hidden by him who in his heart of hearts was sensitive to a high degree. His sense of humor was a delight to all who knew him and helped him keep the balance of his life on a steady beam. Energy aplenty he had, the driving energy which made him throw himself wholeheartedly into every task given him to do. His interest in Duquesne University never lagged, and the Student Loan Fund is richer because of his interest. When in future days the beadroll of Duquesne's presidents will be called, the name of Father Raymond V. Kirk, the sixth of the glorious leaders, will rightly stand high among those who accomplished great things for the institution.

* * *

Depend not upon thyself, but place thy hope in God. Do what thou canst, and God will be with thy good will.—Imitation 1,7.

* * *

When Jesus is present all is well, and nothing seems difficult; but when Jesus is absent, everything is hard.—Imitation 2,8.

Difficulties

THE independent missionary can only with great difficulty come to a knowledge of the high degree of sanctity to which he is called; and even at best his knowledge will be vague and often superficial.

Free to dispose of his time and work and to regulate his relations with others, his soul is fully exposed to the attacks of sloth, carelessness and levity. He becomes easily entangled in awkward relations with others, and there are numerous things to impede his spiritual growth and release his passions. His soul, concerned more with things outside than with its own life, is like to the field without fences, and even under the most rigorous surveillance it is difficult to avoid dissipation in his ordinary relations with men, and to safeguard those exquisite plants, the lofty virtues of priestly holiness.

The missionary who is on his own, and who is free to use his resources and to obtain whatever brings pleasure will not be easily able to deny himself natural comforts and gratifications whenever they are within reach. Love for privations and sorrow becomes increasingly difficult and a spirit of mortification and sacrifice for the salvation of souls is almost impossible of attainment.

Master of his own will, he becomes the plaything of every obstacle and caprice, and pride with ingenious cunning will pervade all his activities. His relations with the world, unless regulated, infallibly lead to dissipation. How difficult it is to keep one's vices and passions in check, when left alone to control one's own nature.

When a man is not bound by rule in the use of his time, in his work and aspirations, what a formidable task it is to spur his piety, to sharpen his faith, to nourish an interior spirit, to think often and earnestly of his priestly work and to fulfill his duty in the spirit of God! It can be done only by the aid of regular exercises, joined to many other precautions, all of which is unfeasible for the independent missionary. He may take firm resolves in this regard and even practice them for a time, yet

nature will win the upper hand, and his fidelity will weaken.

Considering all these difficulties and our human frailty, we can understand why so few priests attain a consummate sacerdotal holiness. Not grace, but fidelity is at fault.

Advantages

We cannot regard too highly the grace of being called to the religious and common life. In our vocation to the apostolate we are receiving not only the most powerful graces which can serve as sources of very great sanctity, but we have been surrounded by most efficient safeguards against our purely natural leanings, our predominant passions and the mortal dangers particular to our type of work.

The religious life has taught us the nature and the value of true apostolic sanctity. It is God Himself Who stands guard over our soul when, by His Holy Will, He regulates the use of our time, our work, and our relations with others. Thus we are defended against all bad habits and dangers arising from contact with outsiders, dangers that would lead us back to our former life, which was purely natural and dead to Divine grace.

The vow of poverty and its practice prevents us from desiring, or even from considering comforts, gratifications and conveniences where we might otherwise be tempted. Not possessing anything, and being obliged by our vow to become perfectly detached even from the few things we seem to have, we are not at all affected by the things around us.

The practice of obedience is the means by which God eradicates all iniquity from our souls and destroys the source of so many infidelities that arise from our independence of will. No longer are we subject to our own caprice or to the obstinate faults of our own character, as we were when we governed our own will and our own doings. Moreover, obedience most efficaciously aids us in rooting out our pride from its most secret recesses, and protects us against being carried away by the heavy assaults it makes upon us. Egoism receives its deathblow because obedi-

ence makes us practise the most basic and essential form of self-denial, namely, the sacrifice of our intellect, which touches the very source of egoism. Should some selfishness remain, it would be only in a few details, easily overcome by goodwill and vigilance. The regularity of our religious life is a safeguard against dissipation; for by it all our external actions and relations, already chastened by obedience, are restricted, and ordered and directed in conformity to general as well as to particular rules of the Institute. Natural zeal is tempered and mortified, and our vices and perverse inclinations cannot grow beyond our control or become dominant. Some earnest effort to grow in perfection will easily overcome any remaining obstacles.

Moreover, when we live in an atmosphere of religious integrity and eagerness for sanctification with confreres whom we love and whose example can edify us; when we are aided by the prayers and good works of the whole Congregation, and are bound to regular daily exercises which serve to perform our sacerdotal duties as it befits men of God; when we earnestly practise poverty, obedience and strict regularity, it needs but an ordinary amount of goodwill to assure us of a steady flow of abundant graces. In this way we shall come to possess a strong faith, a firm wish to grow in holiness and in a sound religious spirit. We shall find strength and courage to accept pain and sorrow with love and to endure them in the spirit of the saints.

Thus could we compare the soul of the religious missionary to a garden filled with precious plants, well kept, abundantly watered, and surrounded by a wall which serves as a protection against the outside world.

Fidelity

Fidelity to the Rule is absolutely necessary to realize the benefits of the religious life. Once we cease to observe our rule, the wall is broken, all of God's blessings are soon scattered, and all our prerogatives as religious are lost. As missionaries we would not be able to persevere, our souls would be harrassed by assaults from without, and all the good that may have been developed would be ruined: "And the last state of that man is worse than the first." (St. Luke, 11; 26). But there is a remedy should such a thing happen.

We must raise the wall again, close the breach, and once more practise our rule in all its points, and with new fervor. This is not an easy and painless task; but it is only proper that we should have to pay for our disregard of the holy rule, the guardian of our soul. But when we actually do make a new effort and begin again to adhere firmly to our rule, when we refuse to give in to those momentary weaknesses and illusions by which our laxity seeks to persuade us in small matters that we have quite sufficient reason to yield to temptations against the rule, when we stand firm, Divine aid will not be refused. God will give us again the facility to remain faithful, and with our new resolve, the work of our sanctification will continue as before, and the prerogatives of our religious life will be restored.

Once we have removed the greater number of those obstacles which Divine grace ordinarily encounters in our weak and fallen nature and in the circumstances of our life, we will find less difficulty in remaining faithful and we can feel justified in being more certain of perseverance. If God encounters less resistance, His grace will expand in our soul with great vigor, and if we continue to persevere in our resolve to grow in holiness, we shall attain the sanctity that befits a missionary priest.

There is one more consideration that will give us an additional proof of the importance of keeping the rule. The apostolic and priestly life demands a degree of sanctity surpassing even that of privileged souls. This sanctity must be rooted in the graces of our sacerdotal state. But in order for this grace to unfold, our souls must possess the virtues and supernatural vitality which the grace of baptism already tends to supply. Only if our baptismal grace has fully unfolded does the grace of our priesthood find us in the necessary dispositions, so that it can develop as intended by God and in conformity with our particular assignment. But to acquire the full supernatural life that is due to baptism and which is essential for the growth of priestly and apostolic graces, we cannot find better aid than in the religious life, where the mere observance of our initial promises almost suffices for a relatively perfect spiritual expansion.

Conclusion

If we consider all this, can we doubt

Continued on page 113

Ourselves Incorporated

RIDGEFIELD

WITH the canonical examinations over, one feels more at ease in the Novitiate. All seem to agree wholeheartedly with the old adage: "Live and Learn." As usual the Novitiate is teeming with activity. One is tempted to add, even more so this year. The long awaited Fiftieth Anniversary of the Novitiate in the United States, and the Twenty-fifth in Ridgefield, were duly observed. Father Collins, assisted by Fathers Hoeger and F. J. Smith, celebrated the solemn high Mass. Father Gavin preached the sermon. A goodly number of our own Fathers and quite a few of the diocesan clergy were present. A dinner was served for the Fathers and guests.

Our much talked of barn will soon receive its occupants. Despite difficulties in hiring contractors, the project has gone according to plan. The novices like to think they were helpful in a humble way.

The crops, like the novices, are progressing nicely, despite a late start.

A visit from twelve scholastic priests on the feast of Corpus Christi, cheered and edified us. We wish them success in their ministry; and to that end, we offer our prayers.

Our medical-history-making novice is back again with us after a dangerous stay in St. Vincent's hospital, Bridgeport. We call him the miracle man and so do the overworked doctors, nurses and others who saw him go breathlessly close to death. His cure is attributed to the prayers of his friends. All he needs now is plenty of rest. (He had tetanus.—Ed.)

Father Michael J. Sonnefeld joined our community during the month. Brother Remigius was transferred to Rock Castle, Va., after a brief stay here. Father Thiefels spent a few days with us. Fathers Kirkbride, Bryan, Williams, Kennedy and Jaworski visited us for a few welcome hours.

AT last the shipment of which you advised me in your letter of March 13th have been accounted for by Father Albrecht and I can give you assurance that the Fathers indicated on the list of contents have received their boxes. As this shipment was for the general welfare of confreres, I have instructed Father Albrecht to pay the expenses of rail-age and customs from the District Funds of the Principal Superior. It will please you all to know that the shipment is a complete gift even for the Fathers who had special assignments. Father Morgenroth gratefully assured me that he received his box in good condition. Fathers Noppinger and Moroz send their grateful assurance through me.

Sending me a Bill of Lading makes for great efficiency. The Fathers in Tanga have no bother with shipments any more, as Father Albrecht has the clearing in Customs and the shipment taken care of by Thomas & Co., at either Tanga or Mombasa. It is at least three weeks since the boxes came into port.

Father Morgenroth has just given me the good news that he preached his first sermon on the 15th. That occasion is like a baby's first step. I hope to hear the same of his two confreres of this year.

Father Bonifazi had a good session of experience while Father Delbert was away in Tanga for nearly a month. Planning on three weeks, the forces of nature added another as the railway was out of order for a week. The Father from Mashati helped for the week-end ministry, but one week-end he could not get there, so Father Bonifazi had to take care of things himself. It has been the heaviest rainy season in years.

Corpus Christi was accompanied with ideal weather. Usually it is very windy, but this year it was fine.

A rain at night here makes the roads so slippery that a car usually cannot travel them safely. If heavy trucks have passed, a touring car bogs down in the deep rut. A car slides around in mud out here just as treacherously as on icy roads back home. Huruma, the novitiate of the African Sisters, is only three miles and Mengwe, our out-station, is only five miles, but travel was hard driving work during all of March, April and May. Just now, as the roads are being repaired, there is almost

a sense of elation in smooth riding.

That is one view of life here. There is plenty of foot-work also in places where you just slog in nice oozy mud; other places where you tread a washboard formation made by cows. If the crests are dry you think of walking the railroad ties at home; if they are muddy, you pick your steps very cautiously permitting no memories to interfere lest you add a new memory that will be forever damp.

Visiting schools takes up a large part of our time. We have five districts where there are schools which must be kept up to Government Standard. These each have the equivalent of the four grades of our parochial schools at home. Teachers require constant supervision in their work. In other places there is merely elementary instruction in the three small "rs" and insistence on the big "R". Great work is done in these simple schools. They always remind me of stories of the hedgerow school of Ireland long ago or the one-room school of log-cabin days of the country districts in many places at home even yet. In one of these simple schools, you realize what an attainment it is to form letters, the thrill of learning to recognize a word, even the joy of seeing your name in print, for we use a system of very nice print-writing even in the humblest school. It is the book and slate stage but without the nostalgia of singing "In the Little Red School House."

We are in the transition period that will hallow the memory of these schools. The great advantage of them is that a large number can be cared for in a small space. The standardized school has the tang of birth control—one is allowed only a certain number in a class room.

The remainder of our work is much the same as at home. In fact you can carry on as at home if you do not have the push to go places and meet the folks in their homes. It is much easier to do that here. And as at home it is productive of great good.—Father Marron, C. S. Sp.

FERNDALE HERALD

With unprecedented splendor the Departure Ceremony this year was carried out at St. Patrick's Cathedral, New York, with His Eminence, Francis Cardinal Spellman, presiding, and in the presence of Bishop Metzger of El Paso, Texas, and Blomjous of

Mwanza, Tanganyika, East Africa, several Monsignori, many priests and the student body. Despite an all day rain, the entire center of the cathedral was occupied. The scholastics sang the Vespers alternating with the Cathedral choir at which Very Rev. Father Collins, provincial, presided. Fifteen scholastic priests made their Apostolic Consecration, nine of whom have been assigned to Africa. The Cardinal spoke briefly, but to the point and with his accustomed graciousness.

The Summer schedule finds us with the scholastics scattered, some at Duquesne University Summer School, others at Pius X School in New York, several attending the Catholic Action Congress in Montreal, the majority at home on vacation, and the minority still in Ferndale, waiting their turn. Scarcely had the first group of scholastics left for vacation when forty-five Fathers took their place for the first retreat. The following week the number of guests increased slightly, affording the visitors a better opportunity to shatter our diamond aces. But opportunity was deaf to numbers and the home team took the laurels of the day. The first of seven lay retreats is already a pleasant memory, and after one more week-end retreat the guard will be changed.

In between playing hosts to the regular retreat groups of men, we do our best to catch up with the season's chores, and then weekly "get away from it all" at Keyser Island. The weather man has been very much on our side for both swimming and soft ball games.

Some time ago this column introduced "Muffler," our canine mascot, who found a home here under the pretense of being a pure bred Dalmatian. (Actually, she was nothing but a Heinz dog with all 57 varieties.) Towards the end of April she gave the chef six more worries. The pups finally opened their eyes, snooped around inquisitively and gazed upon their progenitor. They all gasped; three took a second look and then dove into a bucket of water. The disconsolate Muffler, after seeing that the others had a fair start in life, ended it all with the exhaust pipe of the old Ford truck. The remaining trio stuck by one another for a while until two were adopted by visitors. Now all that remains is an expanding chunk of ebony. His name? Well, it had to be one of which Muff-

ler could be proud. So, we'd like you to meet BUMPER.

Since your substitute scribe had affiliation with another publication—The Ferndale Crier—he takes the risk of never again receiving an invitation to contribute to this column by slipping in a reply to several letters from interested readers of that competitive journal. Because the staff had to participate in the final examinations and lend a hand with the ordinations and Pentecostal activities, we were compelled to skip an issue. However, we promise to make up for lost time when the regular year begins. Our thanks for the orchids contained in the number of notes received.

* * *

CHIPS FROM THE ROCK

Rock Castle, Va.

Time marches on. More than half a century has passed since the coming of the first Holy Ghost Fathers and the present group to take command of our new community, St. Emma Military Academy, Rock Castle, Virginia.

On July 1, at various intervals, four Fathers and three Brothers reported to their new Superior, Father Thiefels, and his assistant Father Joseph Rengers. Brothers Fulrad, Remigius, and Baldomir coming directly from Cornwells via the Norfolk and Western. Fathers Juliano and O'Rourke preferred the air-conditioned Seaboard Lines. Having heard and read so much about Belmead, they set out to see the beauties of the James River, eventually arriving by way of Powhatan. Father Keown took full advantage of Bishop Ireton's gracious invitation and drove in from Richmond with Father Hickman of the Chancery Office. The gem of the day was the arrival of Father McElroy. Having purchased a through ticket from Isle Brevelle to Rock Castle, he did not realize that he was in for a boat ride. The daily mail run consists of a row boat jaunt from the east side of the James River. This sudden change of transportation did not stop Father Mac. He has been fighting the dangerous Cain River and has been delivering the mail down Isle Brevelle way these past few years.

After night prayers Father Superior called the first official meeting of the new community and briefly revealed his present plans. The very next day work began in earnest. Un-

der the supervision of Brother Baldomir the many repair jobs throughout the entire house got underway. "Ora et labora" will be the program for the rest of the summer.

July 4 was declared a holiday. In the evening Father Thiefels gave the community a little travelogue program with his movies of Puerto Rico and Detroit. A surprise birthday party was given Father Keown in the officers' club. This is the prize room of the castle. It is really our community room, with Father Superior's collection of Madonnas adding to its attractiveness. The club is wide open every evening from 2000 hrs. to 2230 hrs.

The names of Fathers Leonard and F. Duffy head the list of our first official visitors. They paid us an overnight call. However, they were not prepared to help with the paint and plaster.

Fathers John Pergl, James Kelly and James T. Kilbride, will report later and they will complete our present roster. Rock Castle stands high above the picturesque James River. You can't miss it. Come see us, won't you?

* * *

CORNWELLS

The school year closed June 5. In the afternoon the junior scholastics took part in the annual solemn procession of Corpus Christi at the Motherhouse of the Sisters of the Blessed Sacrament. On June 6, after Benediction all left for vacation. Ten will report to the Novitiate at Ridgefield on August 1.

Early in July the community had the sad task of once again opening a grave for a departed confrere. Father John M. Haines was laid to rest in our cemetery on Thursday afternoon, July 3. Out of deference to his family, which is entirely non-catholic, the solemn funeral Mass was celebrated in Our Lady of Mt. Carmel Church, Berlin, N. J., their home town. It was attended by many Protestants and Catholics. We express our gratitude to Rev. Thomas F. Kirk, pastor of Berlin, N. J., for his extreme kindness to the family of Father Haines and to all our confreres on the occasion of the funeral. About 30 priests were present to sing the divine office. The celebrant of the solemn Mass was Father Provincial; the deacon was Father Joseph L. Duffy, and the subdeacon, Father Thomas R. Jones.

For the next six weeks Father Kettl will be passing on new applicants whose transcripts of credits from their respective schools are always superlative. The class schedule for the next year will have to conform, as usual, to the requirements of the State Department of Education for Secondary Schools, which are on the anti-classical side. The courses here must be kept in line with these requirements so that the A.B. degree may be granted at Ferndale, permitting the Fathers in the Missions and in the parishes to teach in and preside over the parochial high schools under their charge.

* * *

Ticker Talk

ST. MARK'S, New York, N. Y.: Twenty-seven converts were received into the Church here a few weeks ago. We were surprised but well pleased to have twenty-six new candidates appear for the new instruction class. Surprised because we have found it rather difficult to get people for instructions during the hot summer months. About one hundred and sixty received Confirmation. The annual Parish Pilgrimage to Graymoor was a grand success. About three hundred and seventy-five made the trip. Matinee dances chiefly for the youngsters have been introduced with success thus far. Our Drum and Bugle Corps walked off with a cup at the 369th Regiment Competition.—Father Stocker.

Wiesbaden, Germany: I spent the first week of June at Lourdes. It was a very fine trip and we are now arranging to take a pilgrimage there from this area for the Feast of the Assumption. I hope to crash in on the local pilgrimage. I have my sights set on a trip to Rome and I have hopes of spending a few days there soon. All is well and we are now finishing a permanent chapel that should be ready for dedication in August. Our ball team is doing very well and we will meet Father McAnulty's outfit soon. We play them at Rhein Main.—Father Haley.

St. Benedict's, Detroit, Mich.: The Village Council of Inkster voted unanimously to transfer the title to the plot of ground comprising approximately thirty lots on the west

side of Harrison near Annapolis to the Archdiocese of Detroit. This property is in a modern development. We have, therefore, cancelled our bid on property elsewhere. The first class of the summer vacation catechism at Inkster was held recently.—Father Dietrich.

Rhein/Main Air Base, Germany: This base is still in the process of construction. When completed it will be, perhaps, the largest in Europe. My work here is spread out over four communities and it looks as though I am going to be kept as busy as I was at Maxwell Field in Alabama when I often had to work until ten and eleven at night. Catholic chaplains are still a critical item. At present we have only fourteen Catholic chaplains in the Air Corps in Europe and just about the same number in the States.—Father McNulty.

St. James, Alexandria, La.: We are negotiating to purchase a former theater for a hall. The Bishop and I inspected it. If an agreement can be reached he will pay the bill. Father Cronenberger.

Our Lady of Sorrows, Moreauville, La.: The Catholic Center is really beginning to take shape. I am very pleased with the results. I decided to add a third class room so that I might start right out with eight grades.—Father J. J. Cassidy.

Maryknoll Sisters' Mother House, Maryknoll, N. Y.: We are most grateful for all the material you sent in answer to our request for information about your missions. The map is very attractive. We like it very much. The Holy Ghost Fathers Mission News is coming now too, and we are very grateful to receive it. Africa has become quite a center of interest here, now that the Maryknoll Fathers have begun work in Tanganyika, but it is so vast and has such a variety of peoples, climates, and cultures that we find it a very big field for study.—Sister Mary Paul.

New Rochelle, N. Y.: We are grateful for the letter that you sent to us concerning the Novena in preparation for Pentecost. We held the Novena in a simple fashion this year, but God willing, will do better next year.—Father F. X. Shea.

Catholic University, Washington,

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Missiology

Translated from the French of Canon

L. Caperan by Edward McGinley,

C. S. Sp.

WITHIN the past twenty-five years we have witnessed the rise of a new theological science known as Missiology. Prior to this, Missiology as such had no place in the standard manuals of Theology. The missions were treated only in as far as they pertained to the salvation of souls. But this is no longer so. Missiology has now begun to take its place among the branches of Dogma.

In France, three interesting pamphlets on this very subject appeared almost simultaneously. The first, by Father Henry de Lubac, S.J., is called "The Theological Foundation of the Missions." The second, written a short while later by Father Alexander Durand, S.J., is entitled "The Theological Problem of the Missions." Canon Glorieux wrote the third, "Why Must All Catholics Be Missionaries?"

Synthesis of Father de Lubac, S.J.

Ancient Israel was a living contradiction; on the one hand she possessed a religion that sought universal expansion, while on the other she so guarded herself against outside influence that her religion became national. Israel could not survive unless she underwent a total transformation by dying to the letter and being reborn to the spirit. The new Israel, fruit of this total transformation, is the Church. In sending His Apostles to preach the Gospel to every creature and confiding to them the mission He had received from the Father, Jesus spoke as the Son of God, it is true, but at the same time He spoke as the son and heir of Missionary Israel.

In answer to the questions, Why the missions? and what is their theological foundation? two theories have been proposed. Both agree that basically the missionary apostolate is founded on Christ's command to His Apostles. It is in their development that they differ. According to the first solution, the salvation of pagans would be impossible were it not for the missions. But this seems most improbable in the face of certain Church teachings. "The Word en-

lighteneth every man coming into the world." The second answer is that missions only make salvation easier. If we admit this, how can we then believe that Christianity is absolutely necessary? May Christians content themselves with making less effort than pagans? Canon Glorieux says that the missions bring with them not only salvation from eternal death, but also the fullness of life, which is not something added but is of the very essence of salvation.

As Pius XI said, the missions are a work of charity toward God and toward our neighbor; and we might add that they are a Christian duty toward ourselves. It is the duty of the Church which is the body of Christ on earth, to spread the fire of charity everywhere. And the Christian participates in the life of the Church only in as much as he possesses this same desire . . . "Woe betide me if I preach not the Gospel." It is only as missionary that the Church can exist. She must go to all peoples regardless of person or nation, to the civilized and the uncivilized.

Divine Charity cannot exist unless it seeks to exist everywhere. The Christian, whom the Fathers called the "Ecclesiastical man"—that is, the man who is in full accord with the sentiments of the Church, seeks to spread this divine charity everywhere. He knows that he can have it only if he shares it. The infallible sign, we might say the only sign by which he can know that he has this charity is that it impels him to share it.

The missions have as their immediate object not the conversion and salvation of souls but the spread of the Church. Then, where the Church has been firmly rooted, there men will find the means necessary to salvation. The final purpose of the missionary apostolate is the establishment of the Heavenly Jerusalem. **Critical Exposition of Father Durand, S.J.**

As opposed to Father de Lubac's entirely positive treatment, Father Durand's is that of a critical examination. His article on "The Theo-

logical Problem of the Missions" is divided into two parts: Inquiry and Discussion, and Positive Justification of the Missionary Office.

"Apart from Christ and the Church there is no salvation." If by this we are to understand that salvation is possible only for the faithful who believe and are baptized, then the imperative necessity of the missions is manifest and all discussion is immediately closed. But were that the case, namely, that only those who believe and are baptized are saved, the dogma of the universality of redemption would stand in jeopardy. Faced with this quandary the author presents three theological solutions to the problem of salvation for infidels which, he says, "will only re-echo the problem of the missions."

The first solution: We cannot say that explicit knowledge of Revelation is a necessary condition for those who in fact cannot know it; nor can we say that it is an optional condition for those to whom it has been revealed. For these latter, explicit adherence to the divine message and external membership in the Church becomes a necessity since they see their obligation. And as to those others, although the visible Church is the normal way to salvation, salvation is nevertheless possible without external membership in that institution, "for there are possible substitutes for mission activity just as there are for the sacrament of baptism." But this raises the question that, though the missionary function is useful, is it really necessary? "Why the inescapable duty to preach Christ and to baptize, if without these, souls can be saved?"

The second solution: The object of the missions is to render salvation more secure and easy. The Christian has more chance with the grace he receives from the sacraments and priestly ministration than the pagan who is left to himself. This, however, proves to be but a secondary and questionable reason, for it is not the role of the sacraments to dispense with effort nor are they meant to make the road to heaven less laborious. "The gifts of God are reciprocal; more is demanded of him to whom more has been given."

The third solution: The question is not one of merely escaping death, that is, of assured salvation with a minimum of risks. It is rather a question of the plentitude of life to

be received, and this plentitude of life can be realized only if there are missions, the mission being the continuation of the work of Redemption. This solution is more complete than the others and more satisfying to the mind.

A Difficulty Arises

But there arises a difficulty common to all three answers. All three try to explain the necessity of the missions by basing it on the utility of the missions in view of the success of the work of redemption. Now, the salvation and sanctification of souls depend on the work of man which is joined to the work of God. But God's work and man's are not commensurable; man's part is vastly inferior to God's. From this Father Durand draws three conclusions: (1) God uses the Apostle as an occasional, not an indispensable cause. (2) The missions are but relatively necessary and only in view of their spiritual fruit; in no case are they absolutely necessary. (3) We cannot say that the missions are absolutely necessary because mission activity by its very definition is neither an efficient cause nor an indispensable condition for salvation nor the sole standard of its spiritual fruit.

This profound inquiry induced the author to base the necessity of the missions on the fact and on the economy of the Incarnation. The Word became flesh that we might be saved and sanctified; apart from Christ there is no salvation. The Incarnation is the mainstay of the Church; she is the Sacrament of the Word Incarnate in perpetuating His Person and in continuing the work of Redemption. Accomplished on Calvary, the work of Redemption is continually carried out by the application of Christ's merits. The work of Redemption is an unfolding and the Church, the society of the Redeemed and the instrument of salvation, is itself an unfolding. As the Sacrament of Christ and after His example, the Church ought to continue to increase and grow integrally, that is, in body as well as in soul. And upon these principles is based the positive justification for the missionary function.

Considering the Church in its entirety, the necessity and obligation of mission activity spring from this principle: "Become what you are." As the Sacrament of Jesus Christ she must become not only a haven

for pure spirits and separated souls but at the same time she must be a human reality embodied in a visible institution able to be seen and known by all. It is by missionary activity that the body of Christ is progressively expanded. By their very nature the Church and the imposing fact of the Incarnation require missionary activity.

Obligation of Individual Christian

Now with reference to the individual Christian, the missionary apostolate brings to bear upon each and everyone an equal obligation. First, for the sake of that supernatural brotherhood which should be of concern to each member of the Mystical Body. Secondly, for the sake of the economy of Redemption as it was established by Christ for the salvation, not of each individual person as such, but of society made up of individuals. And finally, for the sake of that all embracing charity demanding our human cooperation in the divine work of Redemption. The essential end of the missions is to incarnate or embody the Church and to extend it in this visible form all over the world.

In order to complete his positive justification of the missions, the author has but to include in his thesis the fundamental truth contained in the three solutions already given. What relation is there between the missionary function and the accomplishment of Redemption? Doubtless, apostolic action has a positive influence on Redemption's success and is the normal means of saving souls. But, although it is necessary and therefore obliges us it does not oblige God, Whose action is not subordinate to ours and Who can at any time dispense with our help. But our refusal to help would seriously stay the economy of Redemption, because its accomplishment depends upon our accidental help.

(Concluded in next instalment.)

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Life is long if you know how to use it.—Seneca.

* * *

One pound of learning requires ten pounds of common sense to apply it.—Persian Proverb.

* * *

A learned man without work is a cloud without rain.—Arabian Proverb.

Bulletins

BAY CITY, MICHIGAN

St. Joseph

BETWEEN the years 1940-1946, quite a few changes have taken place at St. Joseph's, Bay City. Father Francis Gres passed to his eternal reward on July 10, 1941, at the age of 86 years, of which 62 years were spent in the priesthood. He had spent 46 years at St. Joseph's Parish and was indeed beloved by all.

During the year 1941 additional property was purchased and the convent moved to the new location and considerably improved and enlarged. This was done in order that new classrooms could be added to the school building and an auditorium also erected adjoining the present school building. However, the war delayed any building and so the following year another building was purchased and turned to school purposes. At present our first and second grades are well taken care of in this building. In the meantime we are preparing to go ahead with our building program just as soon as conditions are favorable, as both our grade and high school are overcrowded. In addition to the building fund generous donations have been received for redecorating the interior of our church and a contract has been signed with the John Kirsch Co. of Milwaukee, Wisconsin.

Memorable was the two weeks Mission conducted by the Holy Ghost Fathers in Lent 1942. Each year the Novenas in honor of Our Mother of Perpetual Help and St. Anne are sources of untold spiritual benefits.

During these five years our Community has had the chaplaincy of Mercy Hospital, Bay City. In April, 1942, Father Aloysius J. Roth was sent here to take over this work but he was here only a short time when a former illness caused his death. Father Thomas A. Wrenn was then appointed chaplain at the hospital and is still with us. Other changes in our community took place in 1941 when Father Peter A. Lipinski was appointed to the Orphanage at Emsworth and Father Arthur J. Demers to St. Joachim's, Detroit. Fathers Thomas F. Rodgers and Patrick J. Brennan were then appointed to Bay City. In 1944, Father Rodgers

was transferred to St. Mary's, Detroit, Michigan. We, of course, knew that Father Brennan was not well but no one realized the seriousness of his malady until his sudden death on June 2, 1944. In the Fall of 1944, Father Paul V. Murray was assigned to our community and a year later Father F. X. Williams came. During the war 344 of our boys and 12 girls served in the armed forces of our country and nineteen of these boys made the supreme sacrifice.

The work of redecorating the church was begun in October of this year and the nave of the church was completed, new Stations and electric fixtures installed for Christmas. The sanctuary will be completed during January 1947.

Assuredly God has blessed us during these years and we are confident He will continue to do so in the years to come.

The following statistics from 1940 to the close of 1946 give a rather accurate picture of the Parish.

Statistics

Families, 840; souls, 3035; marriages, 342; baptisms, 990; converts, 109; confirmations, 656; deaths, 340.—V.G.K.

* * *

CHIPPEWA FALLS, WISCONSIN

Our Lady of the Falls

AFTER twenty years as pastor of Notre Dame, Father James J. McGurk was appointed pastor in Opelousas, Louisiana, in 1940. Father Eugene N. McGuigan came from Millvale, Pa., to replace him. Father Albert M. Mehler was also assigned here. Father James J. Sheridan served the parish until September 1941. He was succeeded by Father Edward A. Malloy who remained until June 1942. Father Mehler died June 20, 1942, from a blood clot following an operation. His Excellency, Most Rev. William Griffin, D. D., celebrated the solemn pontifical Mass and spoke the eulogy. Father Henry J. Montambeau came as assistant pastor in July 1942. In the fall of 1943 Father Peter I. Maciejewski raised the staff to three priests. Father Montambeau was sent, in April 1945, to take charge of St. Augustine's Church in Muskogee, Ok-

lahoma. He was succeeded by Father Edward J. Recktenwald who remained until April 1946, then going to Lake Charles, Louisiana, as pastor. He, in turn, was replaced by Father Francis L. Mullin. Notre Dame has always been very attached to all its priests.

Notre Dame consists of McDonell High School with 328 students in attendance, a teaching staff of 10 nuns (the School Sisters of Notre Dame) under the direction of Sister M. Basil, superior and principal, and one lay teacher, Mr. George Frederick, athletic director. Since 1940, 464 students graduated from the high school, many of whom advanced to collegiate and university studies for a variety of professions. Over 400 from the parish served in World War II, 9 of whom made the supreme sacrifice and one of whom was honored with the Congressional Medal of Honor for gallant service at Leyte.

The grade school, built in 1924, consists of 16 classrooms and a large gymnasium. At present 336 students attend with 8 sisters on the faculty.

Each year the plays and oratorical contests held in our high school auditorium help to bring out the fine talents of our pupils. McDonnell High School has won many school and athletic trophies. They have excelled in debates, apologetics and Latin contests held under the auspices of the diocese.

The two most important and impressive events of the year are First Communion Day, the first Sunday of May, and the annual May Procession and Crowning of the May Queen which takes place on the last Sunday of May on the church lawn. The entire student body of both schools participates in this beautiful ceremony, with the First Communicants numbering about 55, in white, and the members of the graduating class, in traditional cap and gown, forming the guard of honor.

The present church, built in 1870, consecrated and dedicated in November 1887, by Bishop Flasch, during the pastorate of the Very Reverend F. X. Goldsmith, was called Notre Dame, Our Lady of the Falls. It has a seating capacity of 900. The convent, built in 1915, is commodious and well appointed. The chapel, renovated recently, is a gem of liturgical beauty. The present rectory, completed in 1936, was built under the direction of Father McGurk.

Our winters are especially noteworthy with the temperature many degrees below zero. This makes the heating plant of prime importance. New underground tunnels have been constructed and with the aid of the new steam lines the two Detroit stokers provide ample heat and protection to all our parish buildings, at an annual cost of \$3,500.

Besides their religion classes and other school work, the Fathers have charge of the County Home for the poor and give aid elsewhere when needed. A large parish means many confessions but, with the Sundays divided the various societies are able to approach the Sacraments regularly. Communions average 48,000 a year with Lent and Advent, May and November, times of special devotion.

The new shrine in front of the church, dominating the surrounding countryside, dedicated to Our Lady of the Falls in memory of Sister M. Eligia, who spent her entire religious life here at Notre Dame, is a mecca for prayers and good works, a spiritual powerhouse, and naturally Our Blessed Mother is not slow to return her graciousness in many favors.

The final payment (\$8,000) on the debt was made this year. In addition, improvements costing \$44,000 were made during the past three years through the generosity of the people and the zeal of the priests.

Notre Dame, Our Lady of the Falls, high on Catholic Hill overlooking the proud Chippewa River, is our ever-loving Mother and powerful protectress. To her we owe our progress in the past. Our future is safe in her keeping.—E. N. McG.

* * *

DAYTON, OHIO

St. John

ST. JOHN'S has weathered the crucial period of its existence. For many years the Fathers and Sisters lived on charity. However, the indefatigable zeal of the Fathers, especially Father Henry J. Thessing, made possible the present flourishing condition of the mission.

Since the last account of St. John's in 1941 Father Thessing had the school roof repaired at considerable expense, stokers installed in the church, school and rectory, eliminating a great deal of work for himself as janitor, and redecorated the church

with the aid of two volunteers. All the buildings were put into excellent condition and the debt reduced for the first time.

Father Thessing was transferred April 1945 to the genuine sorrow of his parishioners and the host of friends he made for the mission. Father James J. Bradley had assisted the pastor in 1941 and 1942, Father Ambrose M. Leech, 1942-1943.

Father Joseph A. Pobleschek succeeded Father Thessing, April 1945. During his tenure of office the spacious school grounds were covered with black-top, eliminating both dust and mud, the buildings were all painted and a further reduction of debt was made. Father Philip J. Haggerty was assigned as assistant in April 1946.

Much of the success in St. John's is due to the great interest taken by the Catholics of the 20 parishes in Dayton, thanks to the efforts of Fathers Edward A. Malloy and Thessing.

The Most Reverend Archbishop's opinion will soon be sought concerning the establishment of a catechetical center in the government housing project about one and one-half miles away. Eventually a mission chapel can be erected there. The Lutherans have already built a church in that vicinity.

Statistics

	Con- verts	Bap- tisms	Marriages	
			Cath.	Mixed
1941----	16	4	1	1
1942----	9	6	2	6
1943----	29	17	2	4
1944----	18	10		1
1945----	19	13		6
1946----	53	36	1	3

The number of souls is approximately 340. The enrollment in the school for several years was capacity, 190; there are now 58 Catholic children in the school. Thirteen of our girls and four boys attend the city's Catholic High Schools. The first graduates will come out this year.

St. John's was honored with visits from Fathers Kirk, Schiffgens, Thessing, Timothy Murphy, Griffin, O'Erien, Leech, Dwyer, and E. Moroney. Needless to say we appreciated these visits. Let us hope that in the not too distant future we will have several communities in the neighborhood.—J.A.P.

PORTSMOUTH, RHODE ISLAND

St. Anthony

SINCE our last bulletin, there have been many happenings in this as in every other parish. The attack on Pearl Harbor had its effect on this as on every other parish. The poignancy of the war was early brought home to us by the fact that among those who lost their lives at Pearl Harbor was a young man who had grown up in this parish and whose mother and brothers and sisters are still members of it. Even before the entrance of the United States into the war, we here in Portsmouth felt the repercussions of the conflict, for we saw all around us the daily expansion on a gigantic scale of the various military and defense plants in the district. Moreover, for a year and a half the Fathers of the parish said Mass each Sunday and holyday in the Melville Fueling Station until in 1942 Father Howard Sammon took up his duties there as regular Navy Chaplain.

During this period the war effort brought a large increase in the number of parishioners with the attendant necessity of increased parochial work. Many of these newcomers were employed in the defense plants of the district and now that the war is ended, the numbers in the parish will diminish. It was thought best during these years to omit the annual Lawn Party which used to be an outstanding financial and social event of the summer season. In its place we conducted a drive for parish funds each year and with gratifying success. The usual catechism class, the vacation religious school, the work of the Holy Name Society and the Rosary Society, the annual Catholic Charity Fund Drive for the diocese and the usual routine parochial work along with the ministrations of the St. Vincent De Paul Society and the Catholic Women's Club were all well and efficiently conducted. The Most Reverend Bishop visited the parish in October 1941 and again in May 1944 to administer the Sacrament of Confirmation to large classes. In the class of 1944 there were fourteen converts from the Naval Station at Melville. It is also with a great deal of pleasure that we can record that 1945 saw the last of the debt on both St. Anthony's and Stella Maris Chapel, and this without hindering the repairing and painting necessary on the church and rectory.

THE MEMORY OF THE WAR DEAD

On May 30, 1946, two side altars in the church were dedicated as memorials to the young men of the parish, fourteen in number, who lost their lives in the war. These altars were presented to the parish by the returned veterans of World War II. Each Armistice Day since the close of World War I the military and civic organizations of the town turn out in a body to attend the Memorial Solemn High Mass and in 1946 they were joined by most of the returned veterans of World War II who attended in uniform.

The tradition of hospitality in St. Anthony's has been carried on and the hand of welcome has been extended not only to the confreres in the district but to those from far and near. Visitors, clerical and lay, have been welcomed and we take special gratification in recording the visits of Father Provincial, of many of the Military Chaplains stationed in the district, of Father Murphy, Provincial of Ireland, and his companion, Father O'Loughlin, of the Most Reverend Bishop and that of Governor and Mrs. J. Howard McGrath who dropped in on us of a Sunday for an informal cup of coffee after Mass.

The Crib, which during the Christmas season is erected beneath a pine tree on the lawn outside the church, attracts many visitors each year. During the war years the dimout and blackout forced us to forego the illumination, but with the lifting of restrictions, we could once more string rows of colored lights over the tree and spotlight the figures in the Crib.

Father James T. Kilbride early in the war entered the Army as chaplain and later Father Joseph T. Keown received his commission as chaplain in the Navy. Father Daniel J. Killeen took up his abode in St. Anthony's and continued his classes in philosophy and moral theology for the Benedictines of the Priory. In October 1945 Father Killeen celebrated the silver jubilee of his ordination. Father Edward J. Quinn was with us until failing health compelled him to seek hospitalization.—D.J.K.

TIVERTON, RHODE ISLAND

St. Christopher

ST. CHRISTOPHER'S, formerly a mission of St. Anthony's,

Portsmouth, became a separate parish in 1926.

Starting with some 80 families, the number has now increased to 210. There is a slow but steady accretion each year, so that our Catholics bid fair soon to outdistance in numbers and importance the members of the two sects here, Baptist and Episcopalian. Our people are scattered over a wide area, but, as practically all have cars, this inconvenience is considerably lessened.

Our Catholic population is made up of people of Irish, French-Canadian and Portuguese descent, the Irish forming the majority.

Since the last bulletin there is little unusual to record. Needless to say we have the usual parish societies for men, women, and the young; and though they all suffered a setback during the war years they are now functioning at full capacity in numbers and activities.

The Perpetual Novena in honor of Our Lady of the Miraculous Medal, established in 1940, now conducted by Father Joseph P. Lucey, is well attended and has brought many favors and blessings to the parish.

Where there is no Catholic school, the religious instruction of the children is always a source of anxiety. We meet the situation by taking our children by bus direct from school, twice weekly, for an hour of instruction, given by two Sisters of the Sacred Hearts and four lay teachers, supervised and aided by Father Lucey.

Many necessary improvements had to be made in the rectory and the Church. The rectory, untouched since it was acquired in 1926, had to be renovated room by room. A much needed oratory was added, where, with the Bishop's approval, we say Mass during the winter months and in bad weather. New deep-well pump and hot water systems were installed.

The Church was badly shaken by the last hurricane. Practically the entire plastering of walls and ceiling had to be renewed, and the whole interior renovated. Kneeler cushions were installed and rubber tile flooring laid. A new Hammond electric organ was purchased. The basement hall was furnished with a public address system and rest rooms. Furthermore, the last thousand of an original debt of thirty thousand was paid off.

All the above was made possible largely by the receipts from weekly benefit parties held in the basement hall, as the ordinary parish income would not be sufficient for these purposes.

THE DONKEY

When fishes flew and forest walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born;

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

—Chesterton.

Ticker Talk

Continued from page 109

D. C.: I have written a review of "Sacrificare," which you sent me so kindly. This notice will soon appear in "The Ecclesiastical Review." I need not add that the review is a favorable one—and it is honestly so. I have been recommending the book to my students here.—Father William J. Lallou.

Spiritual Directory

Continued from page 106

even for a moment the immense blessing of a vocation to the religious life? This is a clear indication of God's desire that we become saintly priests and saintly apostles. Can we fail to realize the extreme importance of a perfect observance of the rule? Finally, how could we be filled with joy, zeal and courage without being ready to forego all rather than fall short in points of the rule or fail to have the proper religious attitude!

Our Province

Vol. 16 - No. 9



September, 1947

AVIS DU MOIS . . .

A strange idea of obedience.

JESUS CHRIST AND THE MISSIONARY IDEAL . . .

*An ideal is everything in life: the moving principle,
sustaining force, guiding star.*

NOTES AND STUDIES ON EAST AFRICA . . .

*A trip filled with uncertainty that led to a mountain
covered with snow.*

AND . . .

*The Spiritual Directory (Self-abnegation) . . . Missiology
(Reiteration and interpretation) . . . A
Glance at our Books . . . Ticker Talk . . .*

• FERVOR •

CHARITY •

SACRIFICE •



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TICKER TALK

DEL MAR, Cal., (St. Leo's). The Catholics here are very happy to have a church building of their own. A marine barracks building was purchased and remodeled. The job was done in about four weeks. The Protestant minister said that the Holy Ghost Fathers had arrived to stay only for a year, sufficient time in his estimation to take the people's money from them. He is not saying that now . . .

Tulsa, Okla., (St. Monica's). There will be a class of twenty-six for baptism about the middle of August . . .

Tuscaloosa, Ala., (St. Magdalene's). The school here took first prize in the activity pictures requested by Monsignor Byrnes, diocesan director of schools. Also the school has the best record in the city of Tuscaloosa for fire drill in May. The entire school of over one hundred and fifty-four children was emptied in thirty seconds . . .

Chippewa Falls, Wis., (Holy Ghost). The confirmation class numbered one hundred and eighty; about thirty of them converts . . .

New Orleans, La., (Holy Ghost). The sanctuary is about now completed. New doors and railing add considerably to its beauty . . .

New York, N. Y. (St. Mark's).

Work is proceeding slowly on the new basement and kitchen in the rectory . . .

Mansura, La., (Our Lady of Prompt Succor). One hundred steel folding chairs for the new hall were purchased for \$5.75 from the War Assets Administration. A cement walk two feet wide and 365 feet long now runs from the back door of the convent to the school. A Scotch convert paid for this strip. Two priests sent donations to help pay for a new shower bath and to decorate the reception room . . .

Lake Charles, La. (Sacred Heart). The First Communion Class numbered ninety-five. The difficult work of collecting prizes and supplies for the annual fair (August 16, 1947) was taken care of by Father Colvard. If the fair is a success it will mean an important addition to the Building Fund . . .

Grange-over-Sands, England. Father Bushinski is enjoying his vacation here. A little hay making gives him the physical exercise he missed in Rome . . .

Arecibo, P. R. A new law on raffles will take about \$3,000.00 off the total receipts of our annual raffle. It was hoped that about \$12,000.00 would be made this year. But with the new tax we will not be able to reach that goal . . .

Alexandria, La., (St. James). A building has been purchased for an auditorium. It will be named the Stritch Auditorium . . .

* * *

Official: The Community at Rock Castle, Va., has been named the Community of the Holy Ghost.

* * *

Pray for Father Bonifazi's mother who died on July 4, 1947.—R.I.P.

* * *

Father Thomas A. Wrenn died in Mercy Hospital, Bay City, Mich., August 10, 1947. He had been chaplain there since 1942.—R.I.P.

REQUIESCANT IN PACE

Name of Confrere	Died	Age
Father David Fitzgibbon	Oct. 1, 1928	67
Brother Marcus Fuchsloch	Oct. 6, 1908	74
Father James J. Clarke	Oct. 7, 1943	50
Father John Baptist Descours	Oct. 9, 1917	58
Father Patrick Carey	Oct. 10, 1886	35
Father John Griffin	Oct. 10, 1935	79
Father Prosper Geopfert	Oct. 11, 1914	72
Father James Richert	Oct. 11, 1918	75
Brother Fulbert Heim	Oct. 12, 1926	64
Father Joseph A. Baumgartner	Oct. 12, 1943	66
Father Xavier Lichtenberger	Oct. 14, 1921	64
Father Fridolin Frommherz	Oct. 18, 1902	29
Brother Gaudens Schneider	Oct. 23, 1888	52
Father Emil Reibel	Oct. 27, 1907	45
Father Anthony Rachwalski	Oct. 28, 1920	55
Father Patrick J. McCarthy	Oct. 29, 1943	46
Father Donat Schloesser	Oct. 31, 1914	55

JESUS CHRIST AND THE MISSIONARY IDEAL

ALL great men have been men of great ideals; and, conversely, great ideals have always been the mark of great men. Small souls never conceive ideals because ideals demand sacrifice as a primary requisite, and small souls are incapable of sacrifice. Sacrifice for its own sake is senseless. Sacrifice means something only when directed to a definite end, and that end is the ideal, which will demand more sacrifice the greater it is.

An example. A boy of seven attended a hearing in the forum. "I will be a great orator," he decided. This is the ideal. Today, after 2300 years, he is still considered the world's greatest orator—his name: Demosthenes. This is the realization of the ideal.

Between those two shining rings, however, what a long chain of links forged in pain and sacrifice. In order to scale those heights he had to overcome his natural shyness, his stuttering, weak voice. Before thrilling to the sensation of commanding a crowd by his words he had to drink the dregs of failure, ridicule and scorn. In short, he had to fight in order to win; to feed his ideal on sacrifice before bringing it to realization. Generally speaking, wherever we see a great sacrifice, a great ideal usually lies hidden, just as strong roots are buried beneath a big tree.

If, then, in the life of Jesus Christ, we notice a great sacrifice: that of His life, what is the great ideal motivating it and what its realization?

One author has defined an ideal: "a kind of mysterious object whose force attracts and impels us; more, it disturbs us without our being able to get away from its constant drive. It is the invisible, perceived through the visible and known."

An ideal is everything in life: the moving principle, sustaining force, guiding star. Accordingly, in the life of Christ what is that object whose force attracts and impels us; more, speak, torments Him constantly? Since, discovering this we shall have found His ideal.

One attentive reading of the Gospel is enough to preclude any possible error in answering. Christ never tried to hide it. On the contrary, He repeated it in season and out of sea-

son: "I came down from heaven not to do my will but the will of Him Who sent me (Jo. 6, 38). I do not seek my will but the will of Him Who sent me (Jo. 5, 30). In the beginning of the book it is written of me: I have sought, my God, to do Thy will, and Thy law is in my heart (Ps. 29, 9)." Could anything be clearer?

There is no room for doubt: the objective, the ideal of Christ is to fulfill the will of His Father Who is in heaven. The will of the Father, then, in sending His Only-begotten Son into the world is perfectly clear. He wants the whole human race that fell in Adam to receive salvation through His Son. And Christ on His part in absolute conformity with the Father desires nothing more than the redemption of the human race. That, then, is the main desire, the ideal of Jesus: to save, and to save all men.

And since the ideal is everything in life: the moving principle, the sustaining force, the guiding star, we can infer from this that, granting Christ's ideal was the missionary ideal: To save every soul—Christ was as much and more a missionary than Paul, Xavier and Lavigerie, who had the same ideal. Even more, Christ was the one who conceived this great ideal, who inspired it in them and in all the Apostles. Therefore, having the missionary ideal is identifying oneself with Christ. And if Christ, "the unsurpassable," as Renan calls Him, had this ideal, it must be the most sublime one there is. And if He consecrated His life to it and offered His death for it, no life or death can be more glorious than the one offered for this ideal.

We could never list all the consequences. Suffice it to say that the missionary ideal is the very ideal of God Himself. Can we want more?

We now have the first shining ring of the chain: we know Christ's ideal. Let's look now for the other: the realization of that ideal. In order to find it we must count the long line of links both of pain and of sacrifice—the necessary condition for realizing a great ideal.

"The missionary idea—says Fr. Poulin, S.J.—on God's side is an idea of redemption, on man's side one of

apostolate. An idea of light and conquest. Light which illumines all nations. Conquest which leads all sheep to the fold."

The ideal, when it is really such, has a wonderful efficacy because it is a power that demands realization; because it is an object presented to us not as a good that might be but as a good that must be. Moreover, if Christ wanted to do the will of His Father, the salvation of souls, He wanted also the means to that end: namely, redemption on the part of God, apostolate on the part of man. Light and conquest.

Redemption was God's part; and Christ was God since His was the redemption. Christ could have redeemed the human race with a single sigh, a single desire. Yet He sought to redeem it by death—on the cross. He would have performed perfectly the Father's will by redeeming us from heaven. Why, then, did He become man? Because Christ loved the human race not only because it was the will of His Father but because He Himself loved humanity and continues to love it with an intense, personal, unique love which resembles the human love in man. It is so disinterested, so deep, so great! With a master stroke St. John in his Gospel paints the love of Christ: "As He loved His own who were in the world He loved them to the end (Jo. 13, 1)" that is, to the limit, to madness . . .

When we love a person, the first requisite of the heart is to share with him everything that is given to us, to make him equal to us. And if it be impossible for the person to rise to the level of our demands then the human heart has a need which does it honor, for it forgets temporarily its selfish stand and obliges by descending to the loved person. But there comes a time when every gift appears inadequate to love; when it discovers nothing in all that surrounds it worthy of the loved one; when, having run through all its gifts, it finds only one satisfactory solution, and that is to give itself entirely, thus exhausting all resources of its generosity.

The same happened to Our Lord. His ideal was to accomplish the will of His Father, or, what amounts to the same, the salvation of souls. The

drawing power of this genuine ideal required only the placing of the necessary means: redemption. But His infinite love for men required that He become man, live as man, and die—less than man, as the worst of criminals hanging on a cross. Thus Christ redeemed. Thus the God-man realized His part in the great ideal. As for the counterpart, the apostolate, He wanted to leave that in the hands of men, His brothers. He could Himself have perfected His redemption in souls. Yet He wanted their salvation to depend upon men: more apostles, more souls.

Jesus besides being God was also man and as such there belonged to Him a portion of souls that He was to save by His own apostolate. Was Christ an Apostle? The question is almost silly, knowing as we do that the three last years of His life on

earth were light and conquest. What floods of light inundate the earth from the Sermon on the Mount! What a conquest was that of the famous sinner of Magdala; that of the thief saved during his last moments on the cross! And at the bottom of it all: sacrifice: separation from His Mother, long journeys, hunger, poverty, bitter disappointments . . .

But there remained after the death of Christ that nearly infinite number of men not present at the time or in the place of Our Saviour's ministry. In favor of them, Jesus left as His last testament to His own: "Go and preach the Gospel to all men all over the world." And since then human littleness has been shining with divine light: to it belongs the task of making Christ's redemption fruitful through the apostolate. It was to carry the splendid torch of faith

to the ends of the world. By the sacrifice of itself, it would conquer many other sinners of Magdala, many other thieves, and lead them to the fold of the Church.

From this comes the indescribable greatness of the missionary ideal. It is the cooperation, human and very small if you like, but after all necessary according to the divine plan, in realizing Christ's ideal: the salvation of souls. It is a sharing in the ideal of Christ. It is identification with Christ. It is the means for making Christ reign in the world.

May these thoughts, and above all the example of Our Leader, help us to realize His ideal by means of a fruitful apostolate: fruitful in souls and in sacrifice, like every great ideal.—Xavier Ortiz Monasterio, S.J. ("Nuestra Vida," May 1, 1947).

SPRING and summer bring us to the time of delayed vacations when our missionaries, tired in body and in spirit, return to their native land.

Since the end of the war many have already taken advantage of this opportunity. Others will follow from month to month.

Needless to say, we are pleased to see them again, we, that is, the Mother House and the Provincial Administrations, and it goes without saying that, with our meager resources, we do our utmost to give them a cordial reception, and to make their stay amongst us as pleasant as possible. It is necessary, however, in order to avoid all misunderstandings and all uneasiness, to remind certain confreres who are rather forgetful, that there are points of rule or of custom which they ought not to break; because—why pass it over in silence?—there are some whose general behavior and conduct, consciously or not, touches on grievous fault.

There was brought to my attention, e.g., the case of a confrere who was authorized by his Superior to give conferences and collect funds for the benefit of the house where he was stationed. I must note, to his credit, that he achieved excellent results, but in *cauda venenum*; on his own authority the aforesaid confrere assigned the amount thus collected, not to the house for which it was intended, but to another place with

AVIS DU MOIS

(General Bulletin April-May 1947)

which he had not been connected for more than ten years. And to cap the climax, after having disposed of his money without proper authorization, this confrere then took things into his own hands, changed his appointment on his own authority, and to bring everything to a fitting conclusion, after he had carried out his plans, and crossed over from America to Africa, he then informed his Superior General by letter of his decision.

A strange idea of obedience, since everyone knows—and ought to know—that according to the Customary and the Constitutions, it is the right of the Superior General alone, or of a Superior delegated by him, to assign individuals to districts and Provinces.

Fortunately this is an extreme case, for if there were many such the Institute would become impossible! It would mean simply chaos.

For such wild behavior, the Superior General had not the heart to give a penance equal to the offence, considering that the best punishment for the culprit was to let him go scot-free and allow remorse of conscience to take care of him, for if any penance, even a severe one,

were once imposed and performed, the one guilty would almost think he had a right to do it again.

A sad recital! We should all pray that a similar brainstorm does not occur again, that after bitter but salutary reflections, the guilty party may atone, by exemplary conduct, for the bad example given to the confreres, for the great anxiety given to the Superior General, and for his more or less culpable disobedience in the sight of God. Let us keep watch over ourselves! Let us be on our guard against the spirit of the world, this spirit of independence and revolt, which at the present time disturbs States, Congregations and even the Church herself.

May our obedience be noble in its principle, in the sense that, filled with the spirit of faith, we may be careful, in doing the will of men—our Superiors—always to serve our Father in Heaven, as did Jesus, our model. "*In his quae patris mei sunt oportet me esse.*"

And then should we have to suffer, even if almost unto death, we shall have the courage to work, wherever we may be, whatever be our task, as long as it is where God had placed us.—L. L. H.

* * *

For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of hosts.—Malach. 2, 7.

NOTES AND STUDIES ON EAST AFRICA

The Discovery of Kilimanjaro (1848)

REVEREND J. REBMAN left the mission of Rabai-Mpya on April 27, 1848, to visit the country of the "Djaggas". He got nine men to go with him into this unknown land. He knew of these Djagga people only from the natives who came to the coast for trading purposes. No doubt these easy mannered natives aroused his sympathies and made him curious about their country. Nobody had mentioned anything to him about mountains; but he had certainly heard them speak of the little kingdom of Kilema and its chief Masaki. Kilema, then, was his objective.

It is a matter of interest for us to know that, when our Fathers from Zanzibar made their first trip to Kilimanjaro in 1890, their guide took them directly to Kilema, to their chief "mangi", who at that time was Fumba. We can conclude from this that even at that time, Kilema was more important than the other districts.

The trip was filled with uncertainty. The country had never been explored before except by Arab slave-traders. The two missionaries of Rabai were the first white men to penetrate these regions, a long time before the explorers Burton and Speke, who left only in 1857 to discover Lake Tanganyika, and who, moreover, were guided by the information that the missionaries had gathered from the Arabs.

(Later, we will mention how these two missionaries, the only two Europeans on the mainland, lived in Mombasa and then in Rabai.)

The year before, they had made two attempts at penetrating into the interior. Rebmann went to Kadiaro, also called Kisigao, and Krapf in October was able to reach the mountains of Taita.

They had to go on foot, under a boiling sun, across a difficult desert terrain. They did not know what harm they might incur from wild animals and men.

The Arab Governor of Mombasa, who ruled the coast in the name of the Sultan of Zanzibar, very reluctantly approved of the trip. He had his doubts. Nevertheless, seeing that

he was unable to hinder the expedition, he did what he could to help. He gave a document, drawn up in Arabic, which served as a passport and silenced the opposition of two Wanyika Chiefs.

Rebmann prepared to leave on April 27th. He had the enthusiasm and strength of his age (being only 28 years old) and the sincere desire of spreading the kingdom of God.

The following are some extracts from his account. (N.B.—His diary of the trip was published in English at London by the Church Missionary Society, of which he was a member. I was unable to obtain the original text. What follows is taken from a translation printed in 1850 in the Bulletin of the Paris Geographical Society.)

April 27 (1848): "After saying a prayer for the Lord's protection, I left Rabai-Mpya for Djagga accompanied by nine men who had been engaged for the purpose. I took the same path I had followed when in Kadiaro (Kisigao) and we travelled west to the vicinity of the mountain; arriving there we turned toward the northwest, toward another part of the Taita country called Bura or Kilema Kibome (the big mountain). The road leading to it passes by Baguda, a smaller mountain thickly wooded and uninhabited. We arrived there on May 1st quite worn out because my guide took the wrong road . . .

These regions had for a long time been overrun by the Gallas who had come for water which abounds there the year round . . . We spent the night on the exact spot where the Gallas and Taitas, ten years before, had slaughtered one another. But the Wakawa, having been driven out of the place, the Gallas, who came there only because of these latter, remained within their usual boundaries, so that now there is no longer anything to fear from those tribes which had been the scourge of all East Africa . . .

May 3: "I hoped to reach Bura Mountain in a few hours . . . From Maungu the land rises slowly towards Bura . . . Crossing the Madade we country of Wakamba.

ended our seven-day trek across the desert and entered the territory of Mt. Bura. . . .

May 4: "We started at 7 o'clock and for nearly a half hour climbed the Bura. We were then near their farms. . . . Off to the south and southwest we noticed the mountains of Pare and Ugono (Ugwen?), about three days hike away. . . .

May 10: "We had left Mousag-nombe (the 9th) about four in the afternoon in order to continue our trip towards the "Djagga". Six Taitas accompanied us. . . . We arrived at the small river "Guaro" . . . We left the banks of the Guaro at break of day and tramped across the desert, following no fixed path because my guide, Bwana-Heri, who was on bad terms with the king of "Dafeta" (Taveta), was afraid of entering the territory which has the only road between Taita and Djagga.

The eleventh of May was the date on which a white man saw for the first time the magnificent view of a huge mountain covered with snow in the region of the Equator.

In the morning of that day the mountains gradually appeared clearer and higher. At about ten o'clock Rebmann noticed something white and very conspicuous on the top of a high mountain. He supposed at first that it was a very white cloud, and the guide was of the same opinion. After walking farther he did not feel satisfied with that explanation. He asked the guide again. He replied that there was really a cloud, but that he did not know what the white thing could be; perhaps only the cold. . . . Suddenly the missionary realized that it was—snow!

Having looked at the mountain for some time, he sat down, took his Bible and chanced upon a reading in the Psalms that made a great impression on his mind.

The scenery at that place was really grand. In front of him was the imposing Kilimanjaro, covered with snow; to the southwest, the massive mountain of "Ugwen"; on the northwest the long range of mountains of "Kikumbulu", the boundary of the

The young missionary, full of hope and joy, continued his journey toward the base of the mountain and Kilema, the country ruled by the Mangi Masaki.

(Note—Johann Rebmann, born 1820 in Gerlingen (Wurtemberg), joined the Church Missionary Society in England, was educated at their college at Islington and in the summer of 1846 joined Rev. Mr. Krapf who had arrived at Mombasa two years before.)

The First Relations of the United States with the East Coast of Africa

In the first half of the nineteenth century, a remarkable Iman, or Sultan, ruled the country of Oman in the southeast of the Arabian Peninsula. His name was Seyyid Said, and his capital was Mascate. He had extended his authority to the East Coast of Africa, and made the Island of Zanzibar a kind of colony. Since 1811 he had a Governor in Zanzibar who levied taxes on imports, consisting mainly of slaves and ivory. Later on, in 1817, he took up his regular residence in Zanzibar, retaining at the same time control of Mascate. He developed the island considerably. Under his administration, vast plantations of coconuts, sugar cane and cloves were made

with the help of 8,000 slaves. He was the owner of several boats built in Bombay.

The United States Government was following with interest the beginnings of the development of East Africa. It was quite a new country, full of possibilities. Already in 1822 the English had made a treaty with the Iman. It was agreed upon that English agents could settle in Zanzibar and that the Arabs would not sell slaves to Christians nor transport them to European countries.

In 1830 the first American ship arrived in Zanzibar. The Americans introduced into the country an article that was to have the most wonderful success: cotton cloth, universally known in Africa as "merikani". Thousands of tons have been imported since that day to clothe the natives of the interior. "Merikani" has been for many years an article of exchange for our missions. Even today "merikani" is still sold in all the Indian "dukas" throughout the country. It may come from other countries: the name will remain. It has been a great benefit to the natives.

The most remarkable event at Mascate in the year 1833 was the arrival of two American ships the "Peacock" and the "Boxer". On one of them was a diplomatic agent, Mr. Edmund Roberts. He had charge of

opening negotiations with some countries in Asia in favor of American commerce, and was commissioned to go to Mascate in order to talk with the Sultan. Commercial operations had been extended to the coast of Africa but heavy taxes were levied on goods and extortions were practiced by Arab authorities.

The Sultan of Mascate and Zanzibar willingly accepted the American proposals. A treaty was drawn up and ratified in September, 1835. The American traders received full authorization to settle and trade, and were granted conditions even more favorable than those granted to other foreigners.

American consuls were appointed, first at Zanzibar (1835), then at Mascate, at the end of 1837.

A treaty with England was signed May 31, 1839, at Zanzibar and ratified at Mascate, July 24, 1840. The first Consul was Captain Hamerton, appointed in 1841.

A similar treaty was signed with France, November 4, 1844, and a French Consul was appointed at the same date.

The growing importance of the Sultanate had been noticed by the nations. Consequently it was deemed necessary to establish official and diplomatic relations.—J. Soul, C.S.Sp.

THE SPIRITUAL DIRECTORY

IF MAN had never fallen from his original state of sanctity, we could without hesitation take pleasure in all the created things around us and could freely exercise our powers of mind, will and body, not only without danger to the life of God in our souls, but even to our advantage. For the earth has been given to man that he may delight in its gifts while he sojourns here. "Terram autem dedit filiis hominum."

God conferred upon man the spirit of life in order that man might become a creature of living activity. At first man could face all things not only with perfect innocence, but all things actually became for him the image and likeness of His God, and served to develop in him the supernatural life of His Heavenly Father and Sanctifier.

But after the fall of our first parents and its consequent disorder of

VIII. (1) Further Means of Sanctification — Self-Abnegation

nature, all this has changed entirely. All creation has become for us a menacing danger, drawing us away from God, and sowing death in our soul. Thus, our greatest adversary is within our very selves, namely, our evil habits and our unbridled and perverted faculties.

Ever since the fall, the use of creatures holds two dangers for us, two which will infallibly overcome us if we must depend on our own strength alone. Either we will suffer spiritual death through the total loss of the divine life in our souls, or we will suffer at least a partial loss, which quite often leads ultimately to a complete separation from God. To oppose these evils and to overcome their trends to perdition, God gives us the powerful aid of

His grace. And that we may fight with profit and be assured of success, He gives us in addition the means to remain faithful to His grace. To conquer death and even to rise again when we have fallen away from Him through our perverse use of creatures, He gives us His laws. "If thou wilt enter into life, keep the commandments." And He said, "Thou shalt not kill; thou shalt not steal, etc." (Matt. 19, 18). These laws are minimum requirements, they are like fragments of bread that prevent a starving man from dying. They serve as a fence, as extreme limits between life and death, as curbs on our vices and passions to keep us from the abyss.

But assure us against a spiritual death, and to help us recover from the ills and infirmities of our soul, to restore the divine life in us in all its perfection, God has taught us the

practice of total self-abnegation and of denying to ourselves any pursuit of gratification in creatures. "If anyone wishes to come after me, let him deny himself, and take up his cross and follow me." (Mark 8, 34).

Let us examine now how abnegation can be efficacious against all the ills of the soul; why it leads to perfect holiness, and to what objects it is to be extended.

Disorders of the Soul

Self-abnegation is an efficacious remedy against sin, which is the manifestation of disorder of the soul. Those who are content with merely observing the commandments are in great danger of falling frequently into sin. They are like men walking above a precipice, upon a slope so steep, that they are constantly drawn downwards and may easily slide into the abyss. They do not see, and they risk mistaking a shadow for a piece of firm ground. They are unstable and weak, they stagger, and cannot keep themselves erect when coming upon a dangerous pass. They have no suspicion of danger, or that they are walking on the edge of an abyss. They are gay and without misgivings. Indeed, what a coincidence of fortunate circumstances if they should escape disaster.

But this is the picture of those who are content with just avoiding sin, who do not hesitate to permit themselves every pleasure and gratification, as long as no grave sin is involved, they actually walk on the edge of a precipice. They forget that the lower passions, highly responsive to pleasure, expose them to frequent falls into sin in their pursuit of gratification and enjoyment. This inclination is always strong. If even the most vigilant experience it, how much more those who, by giving way to every pleasure have sharpened the susceptibility of their senses and quickened their bent for evil! Occasional falls tend to produce habits of sin, lesser sins are soon followed by grave sins, which generate permanent vices, and soon God will be abandoned entirely.

The evil is intensified by a darkening of the intelligence as the natural consequence of attachment to pleasure and gratification. This clouding of the intelligence often leads to illusions, to blindness of danger, even if the danger is immediately threatening and overwhelming. The unhappy man will persuade himself that there is no sin at all involved, or

only a small fault, while actually the sin is considerable and staring him in the face.

Moreover, a certain slackness of soul soon sets in. All of us, to a greater or lesser degree, are frail and infirm of soul. But habitual seeking of gratification aggravates our state. Every gratification saps the strength of our soul, and habits of self-indulgence enervate us more and more. With our power of resistance undermined, with our innate tendency towards evil and with our intellect darkened by vice, how can we expect to evade sin when danger arises. The only certain protection against falling into sin and losing one's soul is abnegation of self and of all creatures.

Some there are who say that they abhor mortal sin and would die rather than commit even one; that they are continually on their guard, and that they scrupulously shun all pleasures that are forbidden under pain of mortal sin. They would not admit, even to themselves, that they are actually indifferent toward venial sin, that fundamentally, though without being quite clear about it, they give little attention to so-called "light" sins. These people are in real danger, and, if they continue to hold this attitude, they may suffer a frightful surprise when they face their Sovereign Judge.

What is the cause of this ease with which people ignore venial sin? Is it not that they refuse to forego the pleasures of this life, that they wish to be undisturbed and to gratify every whim? And yet there is only one certain way of salvation—self-denial.

Attachments of the Heart

Others aim higher. They make firm and lasting resolutions to avoid even venial sin. If they were told that what they are about to do was a venial sin, they would not do it, even if it meant pain, sadness or murmurings. But they do not want to offend God in any way. As a rule people in such dispositions would refuse to commit imperfections. However, notice that they do not wish to renounce pleasures and licit gratifications. They allow themselves as many of these as circumstances permit. Moreover, they do not really make an earnest war against their defects. Well, such fall every day into numerous venial sins, and they may easily commit grievous faults, which to their minds, are merely light faults or perhaps even only imperfections.

They pay no attention to the attachments of the heart, they do not advert to the sources of pride and selfishness, nor to the defects of their character. Hence, as they advance in age, they become more attached to themselves, they become more and more imperfect and wanting in every way.

If we consider the entanglement of all the evils that strive to overwhelm us, would we not look for more efficacious means to weed out sin from our souls? Now there is one means and only one — abnegation. It is true, we can save ourselves by keeping God's law, but the means of observing His law is abnegation.

Two Defects

There are two defects in such a calculating attitude, which would decide human acts merely in view of their not constituting a mortal or venial sin or an imperfection, and it is just such a frame of mind, which dooms to failure even those who would work earnestly at their perfection and who would never want to offend God.

First, such a disposition remains purely theoretical, and is maintained through semi-conscious imagination, without giving rise to any practical application. The desire to be perfect exists together with a disregard for one's attachments, defects and shortcomings!

The second defect lies in this that while really wishing to become perfect, we pay attention only to acts which are forbidden under pain of mortal or venial sin, or which are clearly imperfect. But we totally disregard the fact that it is almost impossible to remain free from frequent venial sins, and even from occasional mortal sin, while we remain attached to ourselves, bent on enjoying the world without trying to root out our pride and overcome our faults of character; instead of firmly and constantly resisting the disorders of the lower appetites, we give free rein to the restless cravings of the soul, even for things that are lawful.

In this war which we must wage against the enemies that are within us, we cannot limit ourselves to half-measures. We must fight energetically and generously on every point where the enemy's presence is felt or may be found. In short, the only really powerful remedy we can apply to all our ills is self-abnegation.

Continued on page 124

MISSIOLOGY

IN SUMMARY, the basic reason justifying the necessity and obligation of the missions is that they have for their purpose the formation of a visible Church, with the result that an essential element in the redemptive economy is constituted. The salutary fruitfulness of the missions is only an added reason for granting the exercise of that function.

Reiteration of the Problem Of the Missions

An analysis of these two works ("The Theological Foundation of the Missions," by Father Henry de Lubac, S. J., and "The Theological Problem of the Missions," by Father Alexander Durand, S.J.), discovers immediately their difference. The theological synthesis of Father de Lubac is chiefly a religious history: he pictures for us the great brilliant and piercing shafts by which the unparalleled spiritual revolution of Christianity resolved the living contradiction of ancient Israel by vivifying missionary expansion, essential to the very being of the Catholic Church. From this point of view the last command of the risen Christ says all. This command is peremptory and the missions were founded by the same charter as the Church; the will of Christ must be executed. The author considers the necessity of the missions for the salvation of infidels only to explain the causes of the work of the missions and not the causes of their existence.

The synthesis of Father Durand prefers to consider the dogma of the Incarnation. For him the problem of the salvation only reechoes the problem of the missions. His answer emphasizes the sovereign independence of God in dispensing the fruit of Redemption, without at all diminishing the necessity of mission activity which is the normal but not the only means of redemption. Yet we regret to say that in his explanation of the expression "outside the Church there is no salvation" the author lacks a preciseness demanded by dogmatic truth as well as by his own doctrine. But to have revived the exact meaning of this phrase is an improvement in the theology of the twentieth century. It means that one must belong to the visible Church—to the very body of the Church—

not only from necessity of precept but also from necessity of means. It is with the Church as it is with baptism, by which we enter the Church.

But we cannot be content with saying as Father Durand does in two instances, that one can belong to the soul of the Church and so be saved, without belonging to the body. Although we will say, and with good reason, that a man can be saved by faith and charity without belonging officially to the Catholic communion, we will not venture to state that it suffices to belong to the soul of the Church. Even though he be ignorant of the Gospel, implicitly he wishes to be incorporated in Christ and to belong to that Church which Christ founded for the salvation of all. Father Durand urges us to eschew both the christological and ecclesiological doctrines. Since the true Church is not a haven for pure spirits, we would be dangerously misled were we to address ourselves to the soul without wishing to pass through the body. In the same way the supernatural life takes to itself those men of good will who cannot know the Gospel. Therefore they participate in the life of grace and belong, by desire, to the body of the Church.

Interpretation of Canon Glorieux

Father Durand had a predecessor in his work on the problem of the missions and the problem of the salvation of infidels in the person of the Dean of the Faculty of Theology at the Catholic University of Lille. Canon Glorieux had already, twelve years before, treated of these two subjects in their relation to each other. He entitled his work, "The Necessity of the Missions, Or the Problem of the Salvation of Infidels," a work whose title might better have been, "The Necessity of the Missions and the Salvation of Infidels." Yet today the thought of nearly one billion and a half non-Christians preys upon the apostolic soul of Canon Glorieux, and in the new booklet which he gave to the Auxiliary Society of the Missions puts forth the burning question: "Why Must All Catholics Be Missionaries?" Of course he does not say that all are called to the missionary apostolate in its specific form but all do have a mission vocation

and are obliged to an active part in spreading the Church throughout the world.

The author begins by recalling a noteworthy article by Father Hugueny on the informative report of a missionary statement. But informative is hardly the word here; it would be better to say astounding or calamitous. To think that after two thousand years of Christianity there are only 770,000,000 Christians to 1,350,000,000 non-Christians, and 400,000,000 Catholics to 370,000,000 non-Catholic Christians! Ought not the heart-rending considerations and plaintive cries which Peguy sent up to his Joan of Arc at the thought of eternal damnation take on a more tragic accent at the thought of millions of men left unenlightened by the Gospel?

Happily, the teaching of the Church on the salvation of infidels consoles us with some heartening truths. First there is God's will whereby He saves those who do what they can. God never refuses the grace necessary for salvation. Then in reference to the necessity of baptism in communion with the visible Church, there is the adequacy of an implicit desire included in the general intention to carry out the Divine Will. Finally, there is the possibility for the soul in good faith to supply, even without a knowledge of Christ and the Gospel, the conditions required for salvation. In faith and love are implied the desire to do all that God wishes and hence to accept salvation from Christ and to be incorporated in Him. All that is necessary in the revealed truths can be known by all, if not by Christian revelation at least in those disclosures made by a primitive revelation to man. All these are not the gratuitous suppositions of theologians dismayed at the alarming statistics of missionary reports, but the consoling doctrine of the Church.

And yet by the very fact of its reassuring character this doctrinal presentation raises an objection to the missionary apostolate. If it is true that infidels receiving the grace necessary for salvation can arrive at the true faith, why speak of an obligation for mission activity? And is it not wrong in some cases to burden a pagan with new responsibilities when it would seem better to

leave him in good faith? Instead of avoiding the difficulty, Canon Glorieux makes use of it to put the question of the missions and their necessity in a more interesting light. What are the dogmatic and theological foundations on which the Church bases her vigilant determination to promote the work of the missions and on which she bases the formal precepts binding on all of the faithful to take an interest and an active part in the missions?

The fundamental doctrine of the missionary apostolate is that its primary end is the eternal lot of billions of human beings. Then there is the question of the plentitude of life here and in eternity. Were we to reduce the problem to the alternative of life and death we would perhaps hesitate to say that the missions were necessary, seeing that pagans can find elsewhere the means necessary for salvation. But we cannot hesitate when we consider the eternal life positively and see the necessary union and correlative progression of these three terms: life, happiness, and the glory of God. The problem of the missions is then grasped in its fullest force.

The immense riches possible in the life of grace and therefore in the life of glory are oftentimes found to be jeopardized where the missionary effort is lacking.

Then Canon Glorieux returns to the question of life and death. Without taking back what he has said on the possibility of salvation for all men of good will: "According to what we see in practice," he says, "there is a great distance between theoretical possibility and effective salvation." Privileged in all respects, with a knowledge of Christ and the Gospel, with the help of the Church and the sacraments, with the benefit of twenty centuries of Christianity, we see how difficult it is for a son of man to live as a child of God. But think of the plight of the pagan! The absence of the missionary activity might well mean eternal death for him; at any rate a precarious and poor spiritual life. However, the Savior has given all that He possibly can that mankind might be saved. All, and especially His Church, the last element in our problem. It was not for us alone that Christ instituted the Church as the principle of unity and the dispensatrix of life; it was for the whole of mankind. According to the Divine plan the Church must be spread

throughout the whole world and make every place her home. She must place herself entirely at the service of men by continuing Christ's mission; and she must bring them to their home, this being the work of Redemption.

We come now to the author's main proposition: That establishment of the Church with its whole salutary organization, that implantation of a visible society with invisible riches, a tender answer of Christ's love to the needs of men, is properly speaking the work of the missions. The missions will last until the Church is spread throughout the whole world and even then they will continue to implant it more deeply in the hearts of men by Catholic Action.

This conclusion is one which would be expected from the master and apostle of Jocist spirituality in France and who is deeply imbued with the doctrine of the Mystical Body. As members of the Mystical

Body we are bound in charity to do all in our power to help the pagan. We would fail in our duty to Christ and to our neighbor if we failed to interest ourselves in the work of the missions; we would fail as well in justice. The body of Christ does not admit of members who are merely parasites. We have received; we must give in return. And finally there is the duty of religion. To extend the body of Christ is incumbent not only on the Pope, on priests, and on missionaries, but upon all. We must as far as we can cooperate in its growth. The Church has life and is the bearer of life. The lofty idea of the Mystical Body ought to induce those who love Christ the Head to devote themselves to the whole Christ, and in a special way to the most poor and remote. Knowing all this, these missionary statements ought to provoke not depressing and sterile dismay but rather profitable stimulation and fruitful resolutions.

Ourselves Incorporated

DUQUESNE DOINGS

At a special convocation on May 25, Governor James H. Duff, of Pennsylvania, and Eugene Cardinal Tisserant, Cardinal Protector of the Byzantine Rites, were presented with honorary degrees. Bishop Hugh C. Boyle, chancellor of the University, conferred the degrees.

At the regular annual commencement on June 9, the University conferred degrees upon United States Senator from Maryland, Herbert R. O'Connor and Major General Thomas J. Hanley, Jr., commander of the Eleventh Army Air Force. 250 students were graduated in course.

The funeral of Very Rev. Raymond V. Kirk, former president, was held in the University Chapel on May 31 with Father Provincial as celebrant. The month's mind mass was celebrated on July 1, with friends, alumni, relatives, the entire student body and faculty in attendance.

The University is the beneficiary of several wills. Father Kirk's estate bequeathed \$5,000, Louis C. Bihler, former assistant to the president of the Carnegie Steel Company, \$3,000, and Rev. Dr. James A. W. Reeves, late president of Seton Hill College, and friend of the Holy Ghost Fathers, an undisclosed sum.

Official Summer School statistics: total enrollment for the six, nine- and twelve-week sessions was 2,433, 1,313 of them veterans. The three-weeks post-session, beginning August 10, is expected to add to this already record-breaking figure.

Summer Commencement took place in the University Chapel on August 8. Father William E. O'Donnell preached the baccalaureate sermon as degrees were conferred on 76 students. Seventeen of the degrees were for master's work.

Construction has begun on three temporary buildings to accommodate the 4,000 veterans expected to enroll at Duquesne University in September. Two buildings, 130 x 29½ feet, two stories high, have been transported from Fort Washington, Md. One building will be used as a laboratory for chemistry and biology and the other for a Student Activities Lounge. A third building, 229 x 40, two stories high, will be transported from the Susquehanna Ordnance Sub-depot at Williamsport, Pa., and will be partitioned into 25 rooms for classes.

Under the Lanham Act, which provides for Veterans Educational Facilities, the Federal Works Agency is authorized to dis-assemble, trans-

port and re-erect existing temporary buildings. This is done without cost to the school except in cases where substantial structure changes are requested. The FWA also equips the buildings with whatever material is available as surplus government property.

* * *

RIDGEFIELD

We have now entered upon the last month of the novitiate year. Everything is coming to a climax. The most unique, strange and wonderful year of our young lives is drawing to a close. It all seems like a dream, retreat, reception, Rodriguez, Christmas holidays, Holy Week, the Jubilee and now profession. A whole year as if squeezed into an amazing dream. At last the tempo has quickened, the focus has centered on the feast of the Assumption.

In June we entered upon the summer rule. July seemed so short, and yet a great deal was packed into that last heave. After a solid year of sweat and blood and brain power and mortar mixing, the animals moved into the new barn. Perhaps Father Master could have been excused a pardonable smile of pride as he raised his hands in blessing over the barn and livestock—"Benedicite omnes bestiae et pecora, Domino," he said, and our hearts echoed the prayer.

The farm work, the garden work and all the work had to give way as we novices had our last innocent splurge before profession, before the new postulants arrived—our picnic at Ustace's, our hike to Lake Mamanasco. Ridgefield memories will be the sweeter because of them. Tanned, tired and happy we returned from both of them, just a little more refreshed for what remains, just a little more eager for profession.

And finally it was time to spruce up the house and grounds for the new arrivals. We sincerely welcomed the new postulants, as they arrived at the novitiate. We watched them enter, bewildered, amazed, just as we did one year ago. It did not take them long to get into the swing of things. And fresh from the world as they were they proved a little too much for us in the soft-ball series. Likewise, used to exercise as we are, our walks proved a little too much for them. After a few joyous days of simple and innocent gaiety, peace and quiet once again settled down

over the novitiate as the big retreat, our last one here, began. And now there are but few days left. In a little while we will leave this heaven-haven in the foothills of the Berkshires. The day of our self-annihilation is at hand.

* * *

FERNDALE HERALD

A very pleasant but busy summer best characterizes these days in Ferndale, with ideal weather and numerous large retreats. Cut to the proverbial skeleton crew by summer schools and vacations and graduation in the form of Apostolic Consecration, the first group of scholastics efficiently served two retreats for our Fathers and two retreats for laymen before taking their turn on vacation. July 17th found the road to Ferndale laden with two-way traffic, and a new group of scholastics ready for their stint. Five week-end retreats of formidable size plus one for boys falls to their lot. Onerous as are the duties of these retreats, so great is the satisfaction of the men and so productive of good are they, that no one would begrudge his best efforts. Included in those efforts, however, is the fervent prayer that time and circumstance will hasten the day of a separate retreat house.

Perpetual Vows were taken by our First Theologians on July 16, who were professed out of due season after an accelerated war-time course. Present novices are back on schedule, and we await August 15 to welcome to Ferndale eight newly professed scholastics. Eight can hardly replace fifteen who made their Apostolic Consecration last June, not to speak of Messrs. Malinowski, Feeley and Bushinsky who will go to Fribourg in September, but we'll struggle along. If less hands for work, there will be less mouths to feed.

Keyser Island may not be the most wonderful watering place in the world, but it still rates highly with the scholastics, and succeeding weeks find us enjoying the hospitality of the Jesuit Fathers and pleasant association with the Jesuit scholastics.

* * *

My people have been silent, because they had no knowledge; because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me; and thou has forgotten the law of thy God, I also will forget thy children.—Osee 4, 6.

CHIPS FROM THE ROCK

Our first month here at the "Rock" is now a part of its ever growing history. Within a short space of thirty-one days many things have been accomplished. Father Superior's orders have been carried out to the letter. The roof of the castle was the first big job; then the interior of the house, and finally the big kitchen of the school. This was more than a man's size job and Brothers Baldomir, Remigius, and Fulrad deserve a world of praise for their efforts. Fathers Schreier, McElroy, Julian, and O'Rourke proved to be very helpful assistants. As we go to press we are very happy to announce that the work program is far ahead of schedule.

Our list of visitors has increased a hundredfold. During the past month the Very Rev. Father Provincial and Father Eugene Lavery spent two pleasant days with the community. Fathers V. Gallagher, W. Hogan, and F. Duffy stopped in on their way to Norfolk. We had to hide a lot of our valuable antiques from this group. They are picking up anything and everything for a greater Duquesne. Nice work boys. Father William P. Murray from Sanford came up for a few days rest and more than enjoyed the atmosphere of the castle. Father "Jerry" Walsh is with us at present lending a very helpful hand in lining up the various classes and schedules for the coming school year.

September is the month for real ripe and tasty Virginia corn. We had planned to invite as many down as possible for a real corn roast. These plans were suddenly changed a few weeks ago when a terrific hail storm destroyed most of our crop. Of course, don't ever let a little thing like a special invitation stop you from coming down to see us. The James River Local leaves Richmond at 5:15 p.m. daily. Our boat service from St. Emma's to Rock Castle station has no set schedule; so just give us a ring. You will more than like the "Rock".

* * *

But I chastise my body, and bring it into subjection; lest perhaps when I have preached to others I myself should become a castaway.—1 Cor. 9, 27.

* * *

For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.—2 Cor. 9, 27.

A GLANCE AT OUR BOOKS

Latest Thoughts of Two Great Spiritual Writers, by E. Leen, C.S. Sp., and J. Kearney, C.S.Sp. (Clonmore & Reynolds, Dublin, Price 10/6).

If we weigh books both by their subject matter and by the revelation they make of the minds of their authors, this work is of outstanding interest. As regards the subject-matter, we have here the latest thoughts of two great spiritual writers on the most sublime of God's creatures,—we have here their exposition of the role of our Blessed Mother in the spiritual life, their appealing description of her maternal care and power and of the nature of devotion to her Immaculate Heart. The light thus thrown on the minds of the authors is reinforced by Father Fennelly's valuable Foreword, which also indicates the principle of unity in the volume.

Father Fennelly presents the work "as a wreath laid on the tomb of two departed friends in a sincere but inadequate attempt to give effect to their holy wish of communicating to the world their thoughts on Our Lady."

While Father Leen is a leader among the writers who treat of the intellectual aspect of the spiritual life, Father Kearney may be said to be a "liaison officer" linking together by his simplicity, clarity and sympathy many of the average people who might remain apart from the more intellectual appeal of his confrere. The kinship and unity of purpose that existed between these two saintly authors emerges impressively in the present volume. It is a single, distinct message about the glory of Mary, and our relations with her.

Part I is a series of "Talks" delivered by Father Leen on various occasions. The chapter titles give some idea of the various facets that are presented—"The New Eve," "Spouse of The Holy Ghost," "Mother and Child," "Mother of Sorrows," "Queen of Apostles," are some of these titles. To survey the varied merits of each chapter would be impossible, each has its special appeal, and throughout, in the frequent iteration of the main theme—the reality of Mary's Motherhood—appears the maturity, completeness and simplicity of

spiritual vision which constitutes Father Leen's fundamental claim to greatness as a spiritual writer.

In Part II are reproduced Father Kearney's Conferences on the Immaculate Heart of Mary given to various audiences. The nature of Devotion to the Immaculate Heart is treated in chapters of remarkable beauty, and in two concluding chapters ("Mary, Full of Grace, Humble of Heart" and "Mary, Blessed Amongst Women") we find combined in unusual harmony, delicate spiritual perception and clarity and Doric simplicity of style.

It is the special praise of this volume that it combines the merits of all that is best in the writings of two distinguished spiritual writers, while it recaptures the zest and unction of their spoken words. Father Fennelly is to be thanked for this invaluable contribution to Marian devotion; and the publishers are to be congratulated on the production of this "book of all time."—M.C. The Standard (Dublin, June 6, 1947).

* * *

The Ragpickers' Priest, by Fr. Joseph A. Mullins, C.S.Sp.; Cork: Mercier Press Ltd., 1946, pp. 103, \$1.50.

This is the biography of a priest of our own times whose life is curiously like that of St. John Vianney. Father Edouard Lamy (1853-1931) was the parish priest of La Courneuve, an industrial slum on the outskirts of Paris. There he lived in poverty, among a people, indifferent both to God and anyone claiming to teach in His name. Years of prayer, and suffering among them finally convinced them of the sincerity of Fr. Lamy's message to them. The story is an inspiring one. It will renew the faith of the secular priests in the greatness of their vocation. It will encourage them when their work seems to fail. For every priest, it can be a repetition of the age-old "An alii, cur non ego."—J.C.M. The Priest (August, 1947).

* * *

Our Lady of Guadalupe, by the Rev. George Lee, C.S.Sp. (N. Y., Catholic Book Publishing Co., \$2).

Our Lady of Guadalupe was intended to be, and should be, the patroness of all the Americas, not sim-

ply of Mexico or of Spanish America. With this aspiration Father Lee has given to U. S. Catholics in a compact and readable little volume, based largely upon Mexican records, the story of Guadalupe, from the appearance of Our Lady to Juan Diego in 1534 to the present day. Included are an extensive account of the miracles worked in the shrine through the centuries, the pronouncements of the Holy See in their regard, and the attitude of present-day Mexicans. This, as far as we know, is the only popular book in English dealing with all aspects of this devotion.—The Register (June 1, 1947).

Spiritual Directory

Continued from page 120

Even if we undertake such a fight sincerely and effectively, we must always remember that it is a defensive warfare. If we were in a well-fortified place which an enemy had great difficulty in taking, we would be justified in contenting ourselves with remaining on the defensive. But this is not the proper strategy against spiritual enemies. Our soul is a camp which the enemy desires to take. We are defending the camp, but we are on an incline, with the enemy holding the heights. If we content ourselves with remaining on the defensive, we shall lose ground continually and will be in danger of being hurled down.

In such a difficult position, facing numerous and powerful enemies, we can be victorious only if we take the offensive. "The kingdom of God suffers violence, and the violent bear it away." We must attack and pursue the enemy until he is destroyed. "I will pursue my enemies and will not go back till they are vanquished." That means that we must apply ourselves to complete abnegation as an attack on the entire enemy camp in all its points; it means constant and persevering abnegation until the enemy is completely routed.

(To be continued)

* * *

It takes 65 muscles of the face to produce a frown and only 14 muscles to produce a smile.—Anonymous.

Father J. A. Pobleschek, Bay City, Mich., Mercy Hospital, chaplain.

Father E. N. McGuigan, Tuscaloosa, Ala., St. John, pastor, bursar.

Father H. P. Thieffels, Rock Castle, Va., superior (July 29, 1947).

Father A. M. Bednarczyk, Hot Springs National Park, Ark.

Father C. B. Hannigan, Philadelphia, Pa., St. Joseph's House, athletic director.

Father T. J. Wrenn, Detroit, Michigan, St. Mary.

Father F. H. McGlynn, Ferndale, superior (July 29, 1947).

Father M. F. Mulvoy, Tuscaloosa, Alabama, University of Alabama, chaplain.

Father T. C. Dooley, Ft. Smith, Ark., pastor, bursar.

Father J. J. Manning, Chippewa Falls, Wis., Notre Dame, pastor.

Father J. A. Strmiska, Opelousas, La., pastor.

Father J. F. McCaffrey, Alexandria, La.

Father E. L. Lavery, Natchitoches, La., pastor.

Father J. A. McGoldrick, Natchitoches, La., bursar.

Father E. F. Dooley, Ft. Smith, Ark.

Father H. J. Frederick, St. Mary, Detroit, Mich., bursar.

Father E. F. Wilson, Ridgefield, Conn., bursar.

Father E. J. Leonard, Detroit, Mich., Sacred Heart.

Father J. P. Lucey, Ferndale, assistant mission procurator, assistant director of vocations.

Father J. F. Sweeney, Juncos, Puerto Rico, pastor.

Father D. P. Dougherty, Washington, D. C., assistant mission procurator, director of vocations.

Father J. J. Friel, Toa Alta, Puerto Rico.

Father E. F. Kirkwood, Ferndale.

Father E. E. Moroney, Opelousas, La., bursar.

Father P. A. O'Donnell, Isle Brevelle, Louisiana.

Father J. J. McHugh, Juncos, Puerto Rico, bursar.

Father J. J. Gallagher, Lake Charles, La., bursar.

Father R. F. Shanahan, Tiverton, R. I., bursar.

Father W. S. Mroz, Arecibo, Puerto Rico, bursar.

Father R. L. Heim, New York, N. Y.

Father C. T. Behl, Opelousas, La.

Father J. J. Murray, New Iberia, La.

OFFICIAL

New Addresses:

Cable address: **Episcopus**, (Bishop Byrne) Tanganyika, East Africa.

Our Lady of the Valley, 309 E. Whittier Avenue, Hemet, Calif.

Father E. L. A. Fisher, APO 958, San Francisco, California.

Arrivals:

Newark Airport, New Jersey, July 17, via PAA and EAL, from Haiti via Miami, Brothers Gabriel Berthaud, Leonce Fidaniel, Cosme Laguerre and Messrs. John Claude Bajeux and Gerard Bissainthe, novices, en route to France.

St. John's, New Brunswick, Canada, July 20, on the SS. Wesleyan Victory, Robin Line, Father S. J. Delaney, from Mombasa, East Africa.

New York, New York, July 22, on the SS. De Grasse, French Line, Brother Pierre le Tiec, en route to St. Pierre et Miquelon via Montreal, Canada.

Departures:

La Guardia Field, New York, July 8, via PAA Flight 203 for Port of Spain, Trinidad, B. W. I., Father Kevin M. Devenish.

New York, New York, July 18, on the SS. Colombie, French Line, for France, the three Brothers and two Novices above mentioned.

To Mombasa, East Africa, September 12, 1947, from Brooklyn, N. Y., on the SS. Rock Springs Victory of the Amsaline, Fathers A. A. Bacher, J. A. Behr, J. A. Brennan, S. J. Lasako, F. J. McGowan, F. M. Philben, S. J. Trahan, J. J. White.

Pray for Father S. J. Delaney's mother who died July 16, for Father L. A. Bushinski's mother who died July 25, for Father J. A. Degnan, pastor of Assumption parish, Westport, Connecticut, friend and benefactor, who died July 24, and for Father T. Joseph Wrenn's father who died August 7.—R.I.P.

* * *

VOWS AND APOSTOLIC CONSECRATION

The following scholastic priests made their **Apostolic Consecration** in St. Patrick's Cathedral, New York, N. Y., on June 8, 1947:

Fathers James Joseph WHITE

John Joseph MURRAY

Joseph Aloysius BRENNAN

Alfred Anthony JULIANO
Joseph Andrew BEHR
David Coughlin MARSHALL
Francis Joseph McGOWAN
Clemence Francis LACHOWSKY
Stephen John LASKO
Anthony Andrew BACHER
Stanley Joseph TRAHAN
James Patrick KELLY
Charles Theodore BEHL
Francis Michael PHILBEN
Rodrigue Alphone ROBERGE

The following scholastics pronounced vows on July 16, 1947:

At Ferndale:

Perpetual Vows:

Edward John JEPSON
George Anthony CROCENZI
Francis Warren WRIGHT
Dennis Vincent DURNING
William Robert GRAVES
Louis Francis DOLAN
Vincent John NIEDERBERGER
John Edward NADER

Renewal for One Year:

Joseph Humphrey SMITH

At Duquesne University, Pittsburgh, Pennsylvania:

Perpetual Vows:

Daniel DeDOMINICIS

Renewal for Three Years:

William Francis CROWLEY

* * *

NEW PROVINCIAL HOUSE FOR ENGLISH PROVINCE

The Holy Ghost Fathers (English Province) have acquired a property at Bickley, Kent. This is the second house to be opened within two years. It will serve as the headquarters of the Provincial Superior and his staff. At the same time there is sufficient accommodation to receive missionaries on vacation from Africa. It is proposed also to open at Bickley, next September, a course of studies for late vocations for those who feel drawn to the religious and missionary life. This should be of great help to certain ex-servicemen. Young men, who would wish to try their vocation are requested to communicate with the Very Rev. Father Provincial, C.S.Sp., Hadlow, Woodlands Road, Bickley, Kent. Telephone, Imperial 3555.—Catholic Herald (London, Friday, April 18, 1947).

* * *

To love life through labor is to be intimate with life's inmost secret.—Gibran.

Our Province

Vol. 16 - No. 10



October, 1947

THE VENERABLE LIBERMANN

"Behold and Israelite in whom there is no guile."

A PLAN FOR EDUCATION

*Not acceleration, but an unordinary way to
achieve extraordinary results.*

THE SPIRITUAL DIRECTORY

*Self-abnegation must bring about in us the
triumph of the life of grace.*

AND

*Bulletins, Ourselves Incorporated, Ticker Talk,
A Glance at our Books, The International Scene.*

• FERVOR •

CHARITY •

SACRIFICE •

Our Province

October, 1947

Vol. 16

No. 10



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A., and printed by Westland Printing and Stationery Company, 8414 Georgia Avenue, Silver Spring, Maryland.

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Name of Confrere	Died	Age
Father William Healy	Nov. 2, 1920	75
Father Michael Dangelzer	Nov. 3, 1912	62
Father Joseph Burgess	Nov. 4, 1923	43
Rt. Rev. Monsignor		
William F. Stadelman	Nov. 6, 1928	59
Brother Tertullian Moll	Nov. 10, 1922	60
Father Thomas Joseph Park	Nov. 16, 1946	78
Brother Daniel Tuerkes	Nov. 17, 1942	74
Father Martin O'Donoghue	Nov. 24, 1924	54
Brother Engelbert Wisser	Nov. 24, 1930	91

OFFICIAL

GENERAL BULLETIN

Change of Title for the Apostolic Delegation of Africa

In the Acta Apostolicae Sedis for March a Decree of the Sacred Congregation of the Propaganda is published determining that the "Apostolic Delegation of Africa," with see at Mombasa, shall henceforth be called "Apostolic Delegation of British East and West Africa."

The New General Director of The Holy Childhood

The Sovereign Pontiff has appointed to succeed Msgr. Merio, Msgr. Adrien Bressolles, Vice Rector of the Catholic Institute of Paris and Military Ordinary of the French Fleet. Born in 1893, Msgr. Bressolles has always been in the Catholic Institute, where he entered as a student in 1919. He became General Secretary there in 1926, then Vice-Rector in 1938. He was always the active and devoted collaborator of Cardinal Baudrillard, and contributed greatly, with his Rector, to the noteworthy advancement of the Catholic Institute during the past twenty years. A very good administrator, he will be able to develop the work, so well begun by Msgr. Merio, of the Holy Childhood. The Vice-President of this work is Father Ackerman, C.S.Sp., National Director of the Holy Childhood in the United States. (April-May, 1947.)

FATHER EDWARD J. QUINN

died at St. Vincent's Hospital,

New York, N. Y.

September 13, 1947

R. I. P.

Pray for Mr. Vincent Niederberger's father who died recently. R.I.P.

THE VENERABLE LIBERMANN

THESE are some of the facts which, as we think, make the Venerable Libermann a God-given teacher for our age: He is a Jew, the son of a Rabbi; he is co-founder of the Holy Ghost Fathers, a society dedicated to the conversion of the Negro; and he teaches a doctrine of peaceful penance. Perhaps these things, taken in themselves, do not seem especially remarkable. But let us bring them together with certain other facts to which they appear related.

Freud, too, is a Jew who teaches a doctrine of peace; but his is a peace which removes the conviction of guilt by denying the reality of sin; hence he must deny the rationality of man which is the root of human responsibility. Freud, as the competent students of contemporary thought recognize, is the moral teacher of our time.

Marx, too, is a Jew. He brings good tidings to the Negro and to all the underprivileged. It is a doctrine of hope founded on hatred, as Freud's is a doctrine of peace which must deny reason. And so, as Freud is the authority in the realm of personal ethics, so Marx is the contemporary authority in politics and economics. (Our present difficulty with Russia is only a sign that we have not capitulated completely to these doctrines—also God's way of calling us back to the truth and to Himself).

But the roots go deeper. There is something common to the teaching of Freud and of Marx which, I am convinced, is the secret of their power over us; they exploit our hidden fear of evil, our sins against Faith. Because we know that, without God, the evil in ourselves, and in others, is too much for us. And we do not turn to God in this knowledge; so that we are pretty much convinced that evil is too much for us—without qualification. Freud and Marx would teach a way to attain happiness for men who are convinced that evil is too much for them. As long as they admit it to be an evil, they will not know peace. And thus Freud would teach us how to deny it in ourselves; Marx shows us how to exploit it in our neighbor.

That is why, in Communist doctrine, it is necessary to bring about happiness through hatred, the hatred of the "class-struggle"; and so their

method must be revolutionary in just this sense, that it is founded on hatred. On the surface it looks like "the end justifies the means," which is bad enough in itself. But in truth (though it is not expedient that this be known to many) the end is more evil than the means, and that is why it uses evil means. For the end is to glorify Lucifer, the enemy of God. Similarly Freud teaches that happiness must be attained by an evil means, the denial of sin. (I do not mean that the means are admitted to be evil, but that they are in fact. But these teachers, measuring everything by the end they adduce—which they assume to be good, and the ultimate good—hold that means to it must be good.) Thus, where Communism is ordered to the adoration of Lucifer in political anarchy, so Freudism tends to a kind of personal anarchy, a false peace which removes anxiety by removing the conviction of guilt instead of the guilt. These are the successful doctrines of our time then, because they are devised to bring the simulation of peace and of hope to the guilt-ridden, tortured consciences of our time. They do this, unbeknown to their victims, by a complete and utter capitulation to evil. Hitler was only a figure held up to us by God, our image in a mirror. We sought peace by smashing the image; now we have another image threatening us, and the likeness is harder to deny.

For all that, men are not devils, and they still seek God. They do not embrace Freud because he denies God and the soul; on the contrary, they drink eagerly of his doctrine because they thirst for peace of soul, a peace which will dissolve their guilt. Neither do they embrace Communism because it denies God and private property but because it appears to make hope and charity really attainable, for all our evil.

The point is that men turn away from despair as by an instinct. And if they embrace these false doctrines, it is because they "have not so much as heard" that there is a Spirit of Mercy, the Holy Spirit, the Spirit of peace and of love. I do not mean that men are innocent of sin. The very opposite: they are so guilty they are unable to face their guilt,

because their hearts have grown hard. And yet, even as I write these words, I cannot give my assent to them unless they are qualified. True, forgetting Christ, we may say the hearts of men have become hardened. But to permit this, even, was in Divine Providence, as it was decreed by God that His Church should be founded on a human rock, so hard that he could deny his Lord three times, and publicly. But God was not embarrassed to found His Church, which was to save sinners, upon a sinner.

Even more, while it is true that men, considered as a whole, as a race that is, have been turning more and more away from God, it is also true, assuredly, that successive generations have become more and more confused—by the very errors of their parents—so that the culpability of successive generations seems in some way to have diminished proportionately, even as their acts have become more grossly sinful, considered materially, and even as the race was turning more and more from God. I do not mean to be excluding culpability; but I do maintain that the degree of culpability is proportioned to clarity of knowledge, and it is evident enough how confused our unhappy generation is.

However that might be, viewing things naturally, as we see men in Christ it becomes evident that ours is the beginning of a time when Our Lord is calling us back to Himself, pitying His poor stray sheep beguiled and led astray by bad shepherds, loving our generation for all its weaknesses because it was denied so much by its fathers. And if this is true, then it is a time for the Gentiles to see that what the Jews did long ago in denying their Messiah, they too have done, this in order that the Jew and the Gentile may, like the lion and the lamb, lie down together before their Lord. The Jews are particularly important at this time, then, because it is becoming clear that St. Paul's warning to the Gentiles has not been heeded, so that now, what happened to the original branches has happened to the engrafted ones. Now both Jew and Gentile may acknowledge together that they have crucified the Christ. For that reason, Jew need no longer fear Gentile

as bearing a guilt unshared; and the Gentile need no longer be tempted to judge the Jew in the illusion of his own innocence. For the trouble with the world now seems to be, in principle, not so much that they deny Christ as that they no longer know how to bear the burden of their guilt in relation to Him.

Yet He Himself has taught us from the Cross how to bear this burden. He assures all men who will look into themselves to see what they have done, that He pleads for them with His Father: "Forgive them, for they know not what they do." But this consolation is only for those who acknowledge what they do. The burden becomes light because Christ bears it, for those who will look upon their sin as their burden.

But in practice the order is reversed. We do not turn to Christ to help us *after* we have acknowledged our sins by our own strength. Rather, we do not so much as dare to look upon ourselves until we are abundantly reassured that, whatever

we shall find (even before we have looked, we fear the worst, and rightly), we are loved without measure, that is, by God Himself. Mary, the Mother of God, is the pledge of that reassurance, of a love that becomes greater, not less, as the need is greater. Thus it was that Mary Magdalen loved much because she was forgiven so much, and her sorrow for her sins was great as her love.

The Venerable Libermann first founded a Society which was dedicated by name to the Immaculate Heart of Mary. Then it was assimilated to the Congregation of the Holy Ghost—as if to show our generation that the Spirit of Mary is the Holy Spirit, and that God is pleased now, after these many generations, to begin to call back His people, and to manifest Himself, once again, through their instrumentality. The writings of the Venerable Father have most wonderful unction to quiet and reassure the anxious children of our age, to convince them that, for all their

apprehensions and conviction of sin, they are acceptable to God, yes even more acceptable, if only they will come to Him through His Son. God is indeed a God of justice, demanding penance therefore. But above every other, He looks for the penance of a contrite heart. And even now He stands ready to make hearts contrite by an incredible pouring out of His mercy. Sinners that we are, we find it hard to believe these good tidings. Yet what is sin, finally, if it is not the instrument by which Our Father fashions His humble little children? Like orphans we look up incredulously when we are told how much we are loved. Therefore, our hearts need to be thawed; and now once again God has chosen a Jew to communicate His warmth. The Saints among the Gentiles have won grace for the fallen people, and now we are beginning to see what their conversion will bring, whose falling away was redemption to the Gentiles.—Herbert Thomas Schwartz, T.O.P., Integrity, August, 1947.

A PLAN FOR EDUCATION

WHEN the United States entered the war and self-preservation became a pressing reality, expedient measures were initiated to mobilize for victory. We know how thoroughly this was accomplished in the field of armaments; we know how accurately America organized her command, but what we have failed to ponder seriously was the method in which the Army and Navy educated her officers and trained men. All emphasis was placed on time; the men were trained to acquire in three months what would ordinarily have taken two years in a College or University. We ask why such a program is not in more general practice and we endeavor to prove its advantages.

Time spent in academic training is only a foundation on which a man will build his future. A certain amount of intellectual and moral maturing is needed before he becomes whole. With the knowledge that he has acquired from his formal education he builds his foundation.

Any unnecessary prolongation of this education only serves to delay development since the knowledge can be attained in less time. So what can be done in less time, in what we conceive as a more efficient way is preferable to what takes more time to acquire and gives no better results.

The case against the present system is this: each day the student is responsible for three to five subjects . . . over a period of a week for five to seven subjects. Naturally under such circumstances he will reluctantly stress one or two to the detriment of the others. He really cannot devote the time that he would prefer to each of the subjects. The professor who flaunts a mighty hickory, though he teach a minor subject will achieve better results than his pacific brother teacher. Being responsible for a variety of subjects may serve to dispel monotony but it also interrupts sequence, vitiates interest, and dissipates the efforts of the student; the questionable guerdon being a dangerous sciolism which

hardly compensates for the energy expended. The overall picture is not too encouraging and we sympathize with the student who consoles himself with the oft chimerical intention of supplying the deficit later on in life.

The method that we propose would proceed in the following manner: Let us suppose there are seven subjects in the curriculum. Each subject will be taught in successive and in uninterrupted order until it has been completed. In the case of History for instance five classes a day would be given to that subject, including the undivided efforts of the student outside the class. This will continue until the matter for that term has been covered. Examinations could then be given which comprehend the year's work. Whether it would be preferable to employ the complete time ordinarily allotted for any one subject or whether the course should terminate when the student is prepared to pass the state examination

can be left to the discretion of the educators; we prefer the latter policy.

The principal object of this plan is not acceleration; acceleration we believe will be a natural consequence; the object is to treat the ordinary subjects in an unordinary way to achieve extraordinary results. With this yearly abbreviation the student will come forth intellectually equal to the present-day graduate prepared for an early training in any field for which he might have penchant. The maximum period in which high school or college should be completed ought not to exceed two and one-half years.

Mr. Hutchins of Chicago University has revolutionized the curriculum at that school in a novel way. But Mr. Hutchins seems to shy away from the word "acceleration"; although he gives a B.A. degree at the termination of the sophomore year he insists that it is not an acceleration course. The line of demarcation between an acceleration course and one putatively not accelerated but which results in acceleration seems to be a mental distinction.

The objections against our method seem futile when one considers the advantages that accrue from it. It is said that the student will forget at the mid-term what he had supposedly learned at the beginning of the year. Subjects have been forgotten in the past and will continue so no matter what new device is inaugurated. With personal review he will easily evoke the composite but dormant picture of what has been studied. The picture conjured will not be a series of disconnected facts but a unified whole. The retentiveness of any study is due not only to its manner of presentation but also to faithful repetition. The Latin adage has it "repetitio est mater studiorum." The student should not be obliged to review more often in this course than he would in any other, but it does not dispense with review. Another objection is that concentration causes boredom and hence disinterest. If the reader will grant that certain pupils would be bored and certain others interested if tea and biscuits were served with each class we will leave it to the discretion of the teacher to spice the time with condiments that will retain interest.

The many activities which serve to promote social life in colleges are not absolutely necessary for education of the student. He goes to college for an academic or technical education;

every social device which distracts him from this goal may be good fun but is not essential. College life may need its power to attract for those who are not primarily interested in education but who only seek a diploma; for the sincere student all this serves only to prolong his course, consume money, delay his professional life and rob him of valuable experience.

That the proposed method has not been employed to any great extent in our colleges and high schools is not a point in its favor or disfavor. Mr. Hutchins, who should know, gives some practical reasons why his system is not in general practice; to do so would require a radical change in the whole educational system; any change in the educational system would necessitate a corresponding up-

heaval in the economic field and of course the educators of America are not particularly in favor of such a basic revolution.

We do not flatter ourselves that we have a panacea for all educational foibles but we do postulate it with all sincerity and feel that the plan devised will prove its own merits. We are fully cognizant of the physical and psychological limitations of the species man but we do not think that any unreasonable demands have been made on his nature.

We leave it to the discretion of the reader to examine and weigh the issue with open mind. Do not be swayed by what road education has taken in the past, but be convinced that new vistas still lie ahead.—Charles Steer, C.S.Sp.

THE SPIRITUAL DIRECTORY

VIII. (2) Self-Abnegation Is Indispensable to Growth in Holiness

IF A PURELY defensive attitude is inefficacious for the mere avoidance of sin, how much more is it so for those who sincerely desire evangelical perfection, or who are bound by their state of life to aim for it.

When a person says that he will spare no efforts towards becoming a saint and reaching perfection according to God's design in his regard, and that he will avoid venial sin and imperfections, but that for the rest, he will permit himself all lawful gratifications, thus making his life hardly different from the lives of others, sin and imperfections excepted, that person is deceiving himself and cannot mean anything. He speaks and acts contrary to what was said and done by Our Lord Jesus Christ. Who said, "If anyone wishes to come after me, let him deny himself, and take up his cross daily and follow me." (Luke: 9, 23). Now to follow Him is to wish to be perfect. "If thou wilt be perfect, go, sell what thou hast, and give to the poor, . . . and come, follow me." (Matt.: 19, 21). To be perfect therefore, we must have renounced self and become detached from creatures.

If what has been said holds true for any soul that desires to be perfect, what shall we say about our-

selves, men of God, priests of Jesus Christ, who follow Him in the strictest sense of the term! What preposterous folly it would be for us not to practise perfect abnegation, not to labor relentlessly to destroy the evil tendencies of our fallen nature, to conquer all our defects! How grotesque the apostle who, following Jesus Christ, goes to war against demons, sets out to conquer souls, while he himself is filled with self, and seeks amusement and gratifications, and is still under the sway of his vices and defects! An officer in the army of the great King cannot go to war, following his Sovereign, while he still wears his old rags; he cannot boast that he will gain a victory over the demon, barring him from the heart of others, while he leaves opened wide the gates of his own heart.

But if we cannot avoid sin and practise perfection without abnegation, it is much more necessary for us to uproot the evil tendencies of our hearts, to blot out our defects and to bring about in ourselves the triumph of the life of grace in all its fullness and power.

To want to avoid all faults, to practise virtue and to grow in holiness, but at the same time a live a natural life, leaving unchecked the

disorders and evil tendencies of our nature and in this way keeping alive the sources of sin, is like preserving the roots of weeds while striving to prevent them from sprouting again. There can be no holiness while our inclinations for evil are still vigorous and our defects are still manifest.

That is why it is absolutely necessary for us to apply ourselves with all the fervor of our soul towards a complete abnegation of self. This alone will enable us to uproot these tendencies to evil and to destroy these defects. Abnegation alone will produce in us a perfect development of God's grace and its perfect dominion, so necessary for true supernatural life of the soul and for attaining real priestly and apostolic holiness.

Saint Paul has said, "*Caro concupiscit adversus spiritum, et spiritus adversus carnem.*" Two masters are at war for the possession of our soul; the Holy Spirit, Who has set up His throne in the inmost depths of our soul through sanctifying grace; and sin, dwelling in our flesh, and spreading its influence over the entire life of our passions. Sanctifying grace tends to fill our whole life with its warm radiance, while sin tends to pour forth its darkening and contagious vapors.

The rays of grace strive to filter into our very passions to purify them and to give them light and strength. Sin strives to permeate the soul with its fumes, to darken the light that shines within, to chill its ardor and thereby to extinguish, or at least weaken in us the life of the Holy Spirit. Our soul stands between two camps. Our will and conduct will decide the issue.

We desire complete victory on the side of grace and have consecrated ourselves to God for that purpose, and therefore our practical conduct must be in absolute harmony with the Holy Spirit. To keep to a middle road, to grant part to nature and part to grace, is to open the fort of the true master to the enemy. Moreover, when we give to nature its part at the same time desiring to serve God perfectly, we arrest the action of grace, impose limitations upon it and prevent its influence over the passions. Little by little the lower passions will gain new strength, spread their influence over our intelligence and will and weaken them, and the supernatural life of the soul will decay correspondingly.

In fact, the life of nature is the proper sphere of all our depraved tendencies, defects and imperfections.

And our nature is so well suited to them that they grow of themselves without cultivation, and any efforts to extirpate them are made in vain. Natural sentiments, affections and gratifications serve as a most efficacious nourishment to make them grow rapidly and in abundance.

If then, in opposition to the word of Our Divine Savior, we seek to serve two masters, if we desire to remain faithful to grace and to grow in holiness and at the same time continue to seek purely natural consolations, pleasures and gratifications, we can be sure that we will remain throughout our whole life, imperfect, deficient and wholly natural men; the sovereignty of grace over us will diminish from day to day. And who knows where this decline will lead us, who are called to true and full sanctity?

Therefore, in this conflict between nature and grace there can be no middle way. Grace must be the absolute master of our soul, it must quicken all our activities, dominate our passions, and temper and regulate our whole course of conduct. But for this it is absolutely necessary, at all times and under all possible circumstances, that we renounce anything which gives contentment, pleasure and consolation to our lower nature. The reason for this is clear, and easy to understand. Grace has been given to us to fill us with supernatural life. It tends by its very essence to inform all operations and reactions of our soul. It renders our spiritual faculties receptive for the supernatural, and bars whatever is opposed to God. If this result is not obtained, it is only because of the obstacles offered by our tendency towards evil and by our defects which are fed by purely natural habits of mind and body.

Moreover, a purely natural life will keep the soul on a level, where grace cannot act, for low habits of action and reaction fix the soul outside the sphere of grace. When therefore, a gratification at all times and under all circumstances, he withdraws from contact with all that is foreign to divine grace, and leaves the very channel of his soul open to the supernatural. And since it is of the nature of grace to expand, and to permeate all activities, the soul will become filled with it as a result. Moreover, this renunciation removes the roots of the evil and defective tendencies of the soul. No longer will grace meet any obstacles in the way of its action.

(To be continued)

A GLANCE AT OUR BOOKS

SACRIFICARE, CEREMONIES OF LOW MASS. By Le Vavas seur, Haegy, and Stercky, of the Congregation of the Holy Ghost. Translated by a member of the same Congregation. New York: Catholic Book Publishing Company, 1946. Pp. 126. \$2.00.

This little book is fundamentally a translation of the *Le Vasseur-Haegy Manuel de liturgie et ceremonial selon le rite romain*. It is a clear and well-arranged conspectus of the ceremonies of Low Mass after the pattern of Zualdi's *Caeremoniale missae privatae*, which is perhaps better known in this country in its English version by O'Callaghan. After a summary of the general rules concerning the position of the body and of the hands, the bows and genuflections, there is a detailed description of the ceremonies of Low Mass, the text of the rubrics of the Missal (*Ritus servandus in celebratione missae*) being given in translation, to which is added the author's commentary, supported by references to the decrees of the Sacred Congregation and to recognized authorities. Bination, the distribution of Holy Communion, purification of the ciborium and lunula, and the variations to be observed in Masses coram Sanctissimo and in the presence of prelates form the subjects of special chapters. Useful addenda are the sections which summarize the actions of the celebrant, point out the faults most often committed in the celebration of Mass, and describe the procedure to be followed when defects or accidents occur.

This manual may be confidently recommended as a text-book for seminarians learning the ceremonies of Mass and for priests, both for answers to difficulties which may arise and for review, which often leads to the discovery of incorrect practices, long unsuspected.—William J. Lalou (The American Ecclesiastical Review, September, 1947, pp. 238-239.)

* * *

Consecration to the Immaculate Heart of Mary, by Rev. P. O'Carroll, C.S.Sp. (Mercier Press; 2/6.)

"Make it known everywhere, for it is the work of God." So Pius IX was frequently heard to say of Devotion to the Immaculate Heart of Mary: and it is in this spirit of ardent Apostolate that Dr. Patrick O'Carroll C.S.Sp., has written his booklet *Consecration to the Immacu-*

late Heart of Mary. This is a development and enlargement of an earlier pamphlet of the same name.

Devotion to the Heart of Mary is as old as the Church, but it has received an impetus in our times in such a way as to convince us that God has divinely appointed that it be the special means of salvation to our sinful times. It is significant that the first public impulse to the devotion in the last century came in a parish that was a miniature of the world conditions today; the parish of Our Lady of Victories, Paris, where public sinning and unbelief defied the labors of the priest. The consecration of the parish to the Immaculate Heart, which was made by the parish priest on the instruction of a strange, unearthly voice, resulted in an astonishing visible inflow of divine grace. The hearts of sinners were touched, unbelievers were converted.

Then came the Apparitions of Fa-

tima in 1917, and the striking words of Our Lady to the children after they had been shown a vision of Hell: "You have just seen Hell, where the souls of poor sinners go. To save them the Lord wishes to establish in the world devotion to my Immaculate Heart"—and—"I will ask for the consecration of the world to my Immaculate Heart."

In concluding the Silver Jubilee celebrations of the Apparitions, Pope Pius XII consecrated the world to the Immaculate Heart. This consecration was followed by consecrations all over the world of individual dioceses, parishes and religious houses; and the faithful were everywhere exhorted to consecrate themselves individually.

The consecration called for is something more than a mere isolated rite: it means the beginning of a new life. It is indeed the handing over to Our Blessed Lady of a great part of the responsibility for our lives, but this

cannot be done unless we surrender to her our rights.

In his little book, Fr. O'Carroll urges with fervor, the reasons for the consecration. Those who are already attracted by devotion to the Immaculate Heart will find renewed inspiration in his words and those who have yet to heed the appeals of the Holy Father and of Our Blessed Lady herself, will find here a clear explanation of, and a warm enthusiasm for this most potent devotion.

Of the devotion it can be said again in the words of Pope Pius IX, "It is a divine inspiration: it will bring many blessings on the Church."—S.G. The Standard (Dublin, May 9, 1947).

* * *

Therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase.—1 Cor. 3, 7.

THE INTERNATIONAL SCENE

Mother House. At the beginning of spring there were many visitors. March 21, the arrival of Fathers Baraban and Letourneur from French Equatorial Africa; then their Excellencies, Bishops Graffin, Bonneau, Batiot and Fauret. We were glad to see Fathers Murphy, provincial of Ireland, Fryns, provincial of Belgium, Strick, provincial of Holland, Parkinson, provincial of England, L. Vogel, Visitor of the Districts in East Africa, Ackerman, Director of the Holy Childhood in the United States. Sunday, March 23, thirty students of the School of Colonial France, made their Easter duty in the Community Chapel.

The Superior General, completely recovered, ordained at Chevilly on Holy Saturday. Bishop Pichot, who is feeling well again, is making a confirmation tour of the Paris diocese.

On May 25, our patronal feast of Pentecost, Bishop Batiot was consecrated new Vicar Apostolic of Majunga in the Chapel of the Orphanage at Auteuil, better adapted to the ceremony than that of the Mother House. His Eminence, Cardinal Suhard, Archbishop of Paris, had joyfully accepted to perform personally

the consecration of "his first missionary Bishop". Unfortunately, due to complete loss of voice, the doctors obliged His Eminence to remain in absolute silence and seclusion for several weeks. The Superior General then became consecrating Bishop, assisted by Bishops Masse, auxiliary of Lucon, Bishop Batiot's diocese, and Bonneau, Vicar Apostolic of Yaounde, a Vendean like Bishop Batiot. M. Letourneau, minister, several parliamentarians of Vendee and Madagascar, a representative of the Director of Political Affairs of the Ministry of Colonial France, numerous French personalities of Majunga and a group of Madagascar students attended the ceremony. The Scholastics from Chevilly sang with their usual perfection. Auteuil which, besides a fine chapel, has a large refectory and an excellent chef, did itself proud. His Excellency, Archbishop Roncalli, Apostolic Nuncio, presided with his customary good grace and noble sentiments. A very fine day!

Ireland. Father Provincial for the first time since 1938, came to spend two weeks at the Mother House. By plane, the trip from Dublin to Paris was less than six hours. Father Connaughton also paid us a visit

while getting information about the Works of Catholic Action.

Germany. At the beginning of March the Fathers of the province had their first Retreat in common. Father Jolly, second assistant General, spent two weeks in Germany where he was able to note the courageous work undertaken by Father Hoffmann and our confreres to reestablish the province. At Knechtsteden there are eighteen senior and one hundred junior scholastics.

United States. Father Griffin, General Councilor, Visitor of the province of the United States, left by plane with Father Ackerman on Thursday, April 17. They arrived in New York Friday evening a few hours late, due to an unscheduled stop caused by bad weather. Father Griffin began his visitation with the Community of Ferndale after the Provincial Council which took place April 29-30.

Portugal. There were several celebrations in the Province. Last December, with Bishop Hascher, then Visitor, and Father C. Pereira presiding, Captain Monteiro Pinto, former student of our College at Braga, celebrated his twenty-five years as professor at Fraiao. Having remained

quite attached to his former teachers, he has been teaching mathematics and natural sciences in the Junior Scholasticate for a quarter of a century. January 19 was the Silver Anniversary of the establishing of our house at Godim. Finally, on February 23, His Eminence, the Cardinal Patriarch, paid a visit to our house of Lisbon. Strongly in favor of missionary activity, he encouraged and approved for his diocese the League for the Increase of Missionary Activity, organized by the Propagander Center of the Province and spreading throughout scholastic circles in Portugal.

Belgium. At Lierre a new wing of the building is under construction; it will comprise chapel, study hall and dormitory. Sea and air connections with Belgian Congo have been considerably improved: 45 passenger airplanes leave Belgium five times a week. Our missionaries can now get to their Vicariate normally.

England. Father Parkinson on March 25 was able to move into the new Provincial Residence of England, dedicated to St. Therese. The address is: Hadlow, Woodlands Road, Bickley, Kent, England. Father T. Finan has been named Superior of Castlehead.

Canada. From Sunday, March 2, to Tuesday, March 4, all the roads were blocked by two and a half feet of snow. The students, having left for their monthly holiday, were unable to return. Father Peghaire of the Senior Scholasticate of Montreal, highly esteemed Professor of Philosophy at the University of Montreal and the College Stanislas in the same city, arrived in France for a rest.

Rome. Father Perbal, an Oblate, preached the Easter Retreat. The Scholastics spent the Easter holidays visiting the Franciscan shrines in the Valley of Rieti.

Guadeloupe. Following only four days of sickness, Father Delisle died. He was chaplain of the College of the Sisters of St. Joseph of "Versailles" at Basse-Terre. Bishop Gay presided at the funeral. Father was buried in the small cemetery of "Versailles" next to Father Vanhaecke.

Martinique. Father Girard has just finished his visitation of the District. A large fair organized by Father Delawarde for the benefit of the College, was very successful. Despite the scarcity of building materials the Church of N. D. de Bellevue is going up according to schedule

and the other churches are being repaired.

Haiti. On April 21 a Postulancy for Brothers was opened at Saint-Martial with five aspirants. Father Girard, the Visitor, was expected in May.

Teffe. After a fast trip by plane, Bishop de Lange arrived in Teffe, where he was cordially welcomed by Father Barrat, the clergy, the school children and the local authorities.

Dakar. Brother Fulgence, a veteran of the Mission, celebrated the sixtieth anniversary of his profession at Ngasobil on the Feast of the Patronage of St. Joseph.

Cape Vert. In 1946 there were 2,148 baptisms in the parishes entrusted to our Fathers. For lack of priests there are only 4,000 practicing Catholics out of 74,000 baptized. Rain has been scarce this year and the Cape is threatened with famine.

Gambia. Evangelizing goes on methodically in this Mission. Three new Residences are in preparation at Bwiam, Bula Bantang and Mansajang at 115, 280 and 384 kilometers from Bathurst. In February the Sisters of St. Joseph started a boarding school for girls at Basse.

Ziguinchor. Father Faye left at the end of April to return to Casamance after a rest and treatment which restored his health. Father Doutremepuich, vice-Prefect, arrived in France for the Feast of Pentecost.

French Guinea. At Mongo, February 15, baptism and First Communion for 70 adults; the next day, First Communion for 70 children; over 1,200 Christians crowded into the church. On Sunday, February 23, Bishop Lerouge blessed the chapel of St. Dominic of Guickkou in presence of the entire European population and a hundred Africans. The Ordination of the second African priest of the Vicariate was scheduled for Pentecost. Two new stations are in preparation at Labe and Faranah, on the railway line.

Onitsha. In April, His Excellency, Archbishop Mathew, Apostolic Delegate of British Africa, visited the Vicariate Apostolic of Onitsha and the Prefecture Apostolic of Benoue. In a letter to the Superior General he expressed his complete satisfaction with the work of our Fathers in these regions.

Benoue. After the nineteen who were admitted to the United States, the rest of our missionaries interned at Jamaica, arrived in Germany at the beginning of March. In the Pre-

fecture there were in 1946 nine Fathers and two African priests. There were 1,156 Baptisms; Easter Communions were 2,313 as against 1,925 the previous year.

Gabon. When Bishop Fauret left for Loango, Father Neyrand was named pro-Vicar. In the region of Franceville, the arrival of young Fathers will soon make possible the opening of Stations among the Bekotas where evangelizing is going on apace.

Loango. It was at Ekok (Cameroun) following the consecration of the Church by Cardinal Lienart that Father Fauret received his appointment as Vicar Apostolic of Loango. Before returning to France where he will be consecrated at Lourdes by Bishop Theas, Bishop Fauret visited his Vicariate for two weeks. Father Zimmermann received the Cross of Knight of the Legion of Honor for his fifty years in Equatorial Africa.

Brazzaville. Following the tornadoes of October and January which caused considerable damage, a typhoon ruined the boarding school of Ouessou on March 28; the chapel, completed since Christmas, is destroyed together with its new furnishings. Providentially, no one was injured.

Bangui. Bishop Grandin after a Confirmation tour of 3,000 kilometers brought to the Leprosarium of Bangassou the four Holy Ghost Sisters who had come for that work. Father Hemme is the chaplain there.

Bagamoyo. The return of the Fathers from vacation has begun. Father G. Brouwer who left by plane April 28 escaped a very serious accident; in it he lost all his baggage! Father L. Vogel, Visitor, left Marseille for Bagamoyo on May 9.

Diego-Suarez. Our two missions of Andapa and Ambatondrazaka were temporarily blockaded by the insurgents at the time of the recent trouble. Happily everything ended without mishap. Bishop Wolff, new Vicar Apostolic, has arrived at Diego-Suarez, his former mission. He was enthusiastically received.—General Bulletin, April-May, 1947).

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And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.—Jer. 8, 15.

* * *

An automobile is always rational to the limits of its machinery, but a human being, seldom. — A. E. Wiggam.

BULLETINS

St. Joseph's House

IN RECORDING the events of the past few years at St. Joseph's House, our first obligation is to acknowledge the unfailing help of Divine Providence so visible in a work of this kind and the all-powerful protection of our Patron, St. Joseph, Chaste Spouse of the Immaculate Mother of God.

Under the patronage of Saint Joseph our work has indeed expanded and has been visibly blessed. It is most fitting that St. Joseph is the Patron of the House because he is the protector of the homeless and forsaken youth. The Catholic spirit of true devotion to St. Joseph is indicated by the paternal interest of the members of the Congregation in the boys under their care.

The boys at St. Joseph's House are preeminently deserving. They are homeless, many of them orphans and friendless. These include boys who, at one time, had excellent homes and good parents but lost these blessings through sickness, misfortune or accident. There are others who have been cast upon the world by indifferent parents or relatives and abandoned to degrading environment.

The rescue of such boys alone would be a meritorious and humane act; but when such rescue is accomplished by conditions that with the average well-disposed boy would, anywhere, mold him to an honorable self-respecting character, it becomes almost divine in its beneficence. As is evidenced by the present-day wave of juvenile delinquency, many a potentially noble character goes to perdition through evil environment and example and want of gentle sympathy and kindly understanding which characterizes life at St. Joseph's House.

It is consoling to record how thousands of our boys have succeeded after leaving St. Joseph's House. In the recent World War II we had a record of two hundred past boys in the Armed Services; eleven of these made the supreme sacrifice. One of our former boys was ordained to the priesthood last year, whilst a number are studying in various seminaries. The efficiency of our high school was in evidence each year by our high average among the other schools in the archdiocese and the

fact that our boys on graduation all qualified for civil service posts.

The present building on Allegheny Avenue reflects in great part the administration of the late Father Thomas J. Park, who for twenty years was Director of St. Joseph's. It was under his guidance that funds were collected and the building erected in 1929. One of Father Park's last acts before leaving the Directorship in June 1940 was the erection of a modern gymnasium building (annex). Besides giving recreational facilities to the boys, it is also a source of revenue, since it is often rented for outside entertainments.

Father Francis J. Nolan was appointed to succeed Father Park in July 1940. By wise guidance and economy, Father Nolan paid off the entire debt on the buildings, leaving St. Joseph's in its present enviable condition of being free of debt. Father Nolan's policy of making the Institution more homelike was very successful. He did not spare himself in the interests of the boys and their neat appearance and the cleanliness of the house was a general reflection on his improvements.

Father Nolan was assisted in 1940 by Father Edward A. Curran who brought a great deal of sympathy and understanding to the boys and their problems. It is still marveled at that his "Painting Crew" did so much with so little.

Brother Dominic Reardon was also appointed to St. Joseph's in 1940, having come from the Irish Province. He assisted with the teaching in the high school and took charge of the office. When the contract of the Corbin Company (a collection agency) expired, he took over the campaign and mailing office which up to the present time is his busy charge.

In 1941 new steel lockers were provided in the dormitories. There was also a unification of the heating system. New stained glass windows were placed in the Chapel and in the vestibule.

The war years were difficult ones in many ways but in particular by the lack of efficient help. A great many of the staff were drafted, leaving us very short of help and the temporary help that was available proved very incompetent. It was dur-

ing this time that Father Nolan asked for the assistance of some of the scholastics who helped with prefecting and teaching during the emergency. During this time we were fortunate in securing the services of a Nursing Sister who took care of the sick in the absence of the Infirmarian who had joined the U. S. Navy. Many of the former staff resumed their services with St. Joseph's after the war and we are most grateful to them and to all the employees who are serving so faithfully and well in our household.

When Father Curran joined the Army in 1943 he was succeeded by Father John A. Burns who was also appointed principal of the high school. His zeal and good humor was a tonic to all with whom he came in contact. It was with regret that we saw him leave for a Chaplaincy in the U. S. Army in 1945.

Father Raymond F. Shanahan was appointed in May 1945.

Father John C. McGlade was appointed Director in July 1945 to replace Father Francis J. Nolan, who had been appointed pastor at Natchitoches, La. Father McGlade had served as a missionary and pastor in Louisiana for twenty-six years and brought to his new office a great deal of zeal, experience and understanding. He lost no time in studying local conditions. New By-Laws in conformity with the regulations of the archdiocese were adopted. Father McGlade's interest in construction work was soon in evidence. Under his supervision a bridge-corridor was made between the Infirmary and the main building. To cope with the increased numbers attending the "Sunday Socials" a new entrance and vestibule has been built to the Annex. At the time of writing, new toilet facilities and a large locker room are being installed in the basement. These necessary alterations are a result of Father McGlade's practical interest in the welfare of the boys. The high school boys were sent out last year to the Northeast High School and on the withdrawal of the Sisters of St. Francis from teaching in the grade school, our high school teachers took over the grade school. It is hoped that soon we will have the assistance of the Sisters of St. Joseph of Cluny in caring for our boys. His Eminence, the Cardinal Arch-

bishop has graciously given permission for their undertaking the supervision of the domestic needs of the house and ultimately for providing teachers also for the grade school.

Since the appointment of Father McGlade we have had the assistance of Father Edward D. Clifford and Messrs. Robert J. McGrath and Vincent J. Cronin, scholastics.

No record of St. Joseph's House can be complete without a reference to the benefactors who from time to time help us financially. Our constant prayer is that their charity will be rewarded a hundred-fold. Our gratitude goes out, too, to the Cardinal Archbishop of Philadelphia for his unflinching and fatherly interest in St. Joseph's House, together with each member of the Board of Directors. Amongst our many friends a brief tribute must be paid here to the Trinitarian Sisters at the Catholic Bureau, to Dr. Yates, our House Physician, and to the many doctors and nurses of the city hospitals and clinics who take care of our boys, when necessary, free of charge.—D.R.

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NORTH TIVERTON, R. I.

Holy Ghost

DURING the past six years some changes have taken place in Holy Ghost Parish, North Tiverton, R. I. In May, 1943, Father Kerry O'C. Keane was appointed pastor succeeding Father Joseph J. Boehr, who was then in ill health after a long life of service and sacrifice. Thereafter Father Joseph spent his remaining days in prayer and meditation in immediate preparation for his holy death, which took place in St. Ann's Hospital, Fall River, Mass., on March 3, 1944. In May, 1943, Father Thomas R. Jones was assigned to Cornwells Heights, Pa., and was replaced by Father J. Gerald Walsh. After a year Father Walsh continued his philosophical studies at Montreal, Canada, where he received his Doctor's degree with high honors.

Father Henry C. Schoming was appointed assistant pastor, September 8, 1944, and later joined the Community of the Holy Ghost Parish, Chippewa Falls, Wis., being replaced temporarily by Father Michael A. O'Connor who later returned to Ireland. In January, 1946, Father Francis J. Cooney came here from Opelousas, La., as assistant pastor.

Financially, the parish is in good

condition. Indeed, in this respect Father Boehr made things easy for his successors. By hard work and a strict economy he built up a splendid parish, and in spite of hard times succeeded in paying off all debts. Time, however, does take its toll. Buildings do not stand up forever, and so in 1944 we repaired and painted the buildings at a cost of some \$10,000. Last year we installed a new church organ. Finally, the dream of the founders of this parish will, with God's blessing, be realized, namely, a new Catholic, English-speaking school; for this purpose we have now on hand some \$40,000.

When the new building program gets under way, we expect an increase in the population of this parish. The following is taken from the Status Animarum of 1946:

Souls, 1957; families, 427; baptisms, 46; marriages, 39; deaths, 14; converts, 1.—K.O'C.K.

* * *

NEW YORK, N. Y.

St. Mark's

SINCE the last report from the parish of Saint Mark the Evangelist in New York City the staff has changed but the spirit of Our Venerable Father—fervor, charity, sacrifice—is everywhere. Its effects are clearly seen in the parish. The high spirituality of St. Mark's can be credited in great part to the good example and holiness of its priests from the beginning.

Father William P. Murray was appointed pastor in February, 1940, succeeding Father Michael F. Mulvoy who was assigned as pastor to St. John's parish, Tuscaloosa, Alabama. Father Charles P. Connors became Mission Procurator in the fall of 1942. Father Dayton D. Kirby succeeded him. In August, 1943, Father Edmund R. Supple went to Ferndale to teach dogmatic theology. Father Francis E. Stocker replaced him. In September, 1945, Father John J. Walsh began graduate studies in Canon Law at the Catholic University, Washington, D. C. He was replaced by Father Francis P. Meenan. In October, 1945, Father Murray, who had so ably directed the parish and endeared himself to the hearts of the people, was assigned to even more arduous work in Sanford, North Carolina.

The records of the past six years show that 1,341 were baptised and

of these 767 were converts. There were 136,400 devotional communions. Confirmation took place every other year and a total of 656 were confirmed. There were 249 marriages, 187 mixed and 62 Catholic. The sick calls recorded were 12,348 and burials 228. Harlem Hospital accounts for the great number of sick calls.

The original debt on the parish was \$122,500.00. Today it is \$2,244.64. In spite of many handicaps a new organ was installed, the high altar rebuilt liturgically, the Shrines of the Sacred Heart and Our Lady of Victories remodelled and decorated, the clerestory windows replaced, the hall greatly improved and the rectory repaired and tastefully decorated.

The various parish societies are flourishing. Father Francis J. Fitzgerald is pastor.—F.J.F.

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TIVERTON, R. I.

Mission—St. Madeleine Sophie

In October 1940, St. Christopher's took over St. Madeleine's mission church. It was formerly administered from Little Compton. Belonging to the mission there are one hundred families spread over a large area. They are mostly Portuguese with a sprinkling of French-Canadians. Here there is a nice little church and hall, with a five-room house adjoining the church on a three-quarter acre plot. This cottage (now rented) was purchased recently to serve as a future rectory in the event of St. Madeleine's becoming a separate parish.

The following improvements were made: New stations of the cross by Pustet; new confessional; church exterior painted; altar and sanctuary renovated; new heating system in church and hall; hall enlarged to twice its size and provided with a kitchen is now suitable for parties yielding a neat little revenue each week.

Three Sisters of the Sacred Hearts, four lay teachers and Father Lucey take care of the religious instruction of the numerous children. The children are conveyed to church for Mass and catechism in our own bus.

The Tiverton district in recent years has been assuming a new importance. The old conservative Yankees are dying out or losing their influence. A new and progressive crowd has taken hold of affairs. Thus we have recently formed an up and

(Continued on Page 136)

OURSELVES INCORPORATED

FERNDALE HERALD

RETREATS are over; vacations are completed; the corn is green; the grapes are ripe; the potatoes are ready; and Ferndale slowly but surely takes on the character of a new school year.

Last month's HERALD related our two-way traffic program—one vacation group going and the other coming. This month it was all one-way. The newly professed scholastics, expected on August 15, had to remain in the Novitiate two extra days because of the 106 Bridgeport men on retreat here. They arrived on the seventeenth and were soon made to feel at home with outside manual labor, trips to Keyser Island, softball games, and cards and conversation under the porch. Those of the second vacation group returned on August 22; the summer school students on the twenty-fifth. Finally on September 1 the last of the vacationers were in and the house "bulged" with its sixty-one scholastics.

On August 27 the community had the opportunity of attending a mass in the Ruthenian Rite, con-celebrated by two priests from St. Basil's Seminary, Stamford, who were here for a few days' retreat. This might be considered as our participation in the Church Unity Octave, belated because we were unable to have our usual Eastern Rite mass during that period this year.

The aforementioned Keyser was visited for the last time on August 28. Poor weather dissuaded many from the water, but the afternoon was taken up by two softball games between the Philosophers and Theologians. They split.

We were happy to hear of the new appointments affecting Ferndale—Fr. McGlynn, as Superior, and Frs. Lucey and Kirkwood as new members of the community. The former we congratulate; the latter we welcome.

The August column was used—by the kind permission of the Editor—to introduce to the Congregation the only remaining heir ("Bumper" by name) of our late doubtful dalmatian, "Muffler. May we—by that same kind permission of the Editor—use this October column to announce that "Bumper" too has since

become late. Shot, stolen or strayed, we'll never know.

Mr. John McAndrew, newly professed scholastic, arrived from the Novitiate on September 5.

Our annual retreat began on the evening of Labor Day, September 1, and continued till the morning of September 8. Fr. Watkins gave the conferences. While he was gone for the funeral of his recently deceased mother, Fr. Meenan filled in.

Then classes began . . .

* * *

WASHINGTON NEWS

NOW that the local heat—which is just like heat everywhere else—has somewhat abated, this column sprouts anew.

Worthy of note in the recent past is Father Provincial's twenty-fifth anniversary of ordination to the priesthood. The celebration was strictly spiritual, with the community assisting at mass and benediction, both celebrated by the jubilarian. Well, not entirely spiritual; an extra special dinner was enjoyed by local residents. Fathers Jim Bradley, Bill Keown and Juliano stopped in during the day by accident. Father Juliano presented Father Provincial with a portrait.

Changes affect even the Little White House. Father Leonard, after a year and a half here, left for Sacred Heart, Detroit, and Father Moroney, after five years, for Opelousas. Father Dougherty replaces the latter as vocation director and assistant mission procurator.

Returned missionaries have chipped right in to help in the mission collections. Father Jim Manning is doing a tour (mostly by bus!) of Green Bay diocese and a week-end in Indianapolis. Fathers Jimmy White and Kingston spoke for the mission cause in Fall River diocese.

More collections are being arranged for next year in the Diocese of Kansas City, Kansas (formerly the Diocese of Leavenworth), with several Southern missionaries promising to lend a hand.

* * *

But I chastise my body, and bring it into subjection; let perhaps when I have preached to others I myself should become a castaway.—1 Cor. 9, 27.

DUQUESNE DOINGS

DEVELOPMENT of unexpected shortages and delay in transportation of materials in the construction of three temporary buildings caused a two-week postponement of the opening of the fall semester. Classes will begin October 6 to an expected enrollment of 5,000 students. This figure surpasses the previous high of 4,027 registered last fall. About 3,500 of the number will be veterans.

We begin our seventieth year with many other material changes: the renovation of the bookstore to a modern, streamlined thing of beauty, the construction of a new stone and wrought iron stairway entrance to the rear of the Administration Building, sound-proofing and re-decorating of the School of Music Building, and a face-lifting job on the facade of St. Mary's Hall, a residence for the Fathers.

The university returned to football on September 20, when it met Geneva, its oldest rival, at Forbes Field under the lights. The following Saturday the Dukes met Western Reserve, also at Forbes Field. Then they take to the airlines in their privately chartered PCA plane to fly to San Francisco on October 5, Alabama on October 11, Mississippi State on October 18, Detroit on October 24. They return home in November for games with Maryland on November 8, and with Clemson on November 15. They close the season with Wake Forest, November 21, and St. Louis on November 27.

The team is green (5 seniors and 39 sophomores) but the material is good and in Kass Kovalcheck and "Doc" Skender, the coaching is superlative. The opponents have some surprises in store for them.

The addition of six lay Ph.D.'s to the faculties of the department of mathematics, history, English, chemistry and to the School of Pharmacy, will strengthen the University academically and add prestige to our offerings.

The work of Fathers Vernon Gallagher and William Hogan in the procurement of War Surplus Materials has brought much material gain to the University and attracted the attention of diocesan financiers to enlist their aid in setting up a bureau to handle the purchasing of similar supplies for their own institutions.

ELEVEN novices made their act of oblation and received their habits on August 14 upon the completion of an eight-day retreat. The following day, the feast of the Assumption of the Blessed Virgin, seven novices made their profession. Another novice made a belated oblation and received his habit on September 8.

Father Bednarczyk assisted by Fathers Lechner and Flynn celebrated his Silver Jubilee with a Solemn High Mass on August 26. After the Mass a dinner was held in his honor, attended by several of the diocesan clergy and Fathers from Ferndale. Father then left for his vacation and for his new assignment at Hot Springs, Arkansas.

Father Master celebrated his 20th anniversary of ordination on August 27 on which occasion he was presented a spiritual bouquet by the novices.

The wooden barn, one of the oldest landmarks on the property, is now a thing of the past. It has been torn down to make room for our new ball field which may be graded this month.

We welcome Father E. F. Wilson to our community as our new bursar and wish him success and happiness in his new assignment.

OFFICIAL: RETREATS

The annual retreat for the Fathers in Arkansas, Kentucky, Missouri and Oklahoma will take place at Gethsemane Retreat House, 2015 East 72nd Street, Kansas City 5, Missouri, October 6 to 10.

Because of travel complications and other serious inconveniences the Fathers in Alabama, Louisiana and Wisconsin are hereby excused from going to Kansas City, Missouri. However it is recommended that they make a private retreat either the week of October 5 or of October 12. Obviously it is altogether too late to make arrangements at Grand Coteau, Louisiana.

TICKER TALK

New York (St. Mark's): The new Riverton Project Houses around the corner is an important addition to the parish. There are seven buildings in all. Some 1,250 families of 20,000 applicants will find space. To date we have found approximately one hundred families at home, about fifteen of whom are Catholic; about eight practicing, four marriage cases and three on the fence. A big opportunity for St. Mark's and we don't intend to miss it. During the summer five buses carried the Holy Name men and their friends to a picnic at Belmont State Park, L. I. The members of the Junior Societies had their outing at Rye Beach. A Pilgrimage to Stirling, N. J., is planned for October 12.

Little Compton, N. I. (St. Catherine's): The property on Willow Avenue has been sold. It was not suited for our purpose. Work on the new church building is progressing favorably. The exterior is almost complete. The summer visitors to the sea shore helped considerably the building fund.

Detroit, Mich. (Holy Ghost): Construction of a new hall will begin in the very near future. The estimated cost is \$13,000.00. There is every indication that this sum will not be too great a burden for this new parish. Apart from the generosity of the people of the parish and the annual donation from the Mission Guild the revenue such a hall generally produces will help considerably in clearing the debt.

Rhein/Main Air Base, Germany: Recently Father McAnulty had an audience with the Pope. It was arranged by Msgr. Carroll. Fr. McAnulty also reports on the success of a retreat he gave for enlisted men at Rest Center about twenty miles in the Taunus mountains. A small Catholic church nearby was very convenient for the conferences and for the devotions. Thirty-six men attended, one from St. Mark's, New York. The retreat was a gratifying success. Father McAnulty is stationed near Father Curran.

General Roundup: Father Sheridan (Carencro, La.) found that insulating the new convent was more than the parish could afford, but some kind person came to the rescue and paid the bill . . . The new church

building in Kaplan, La., (mission of Abbeville) will be dedicated to Saint Cabrini . . . At Lafayette the convent was renovated during the summer months . . . The sanctuary at St. Edward's, New Iberia, La., has been decorated and the bell tower has been repaired . . . The school opened at St. John's, Dayton, Ohio, with 196 attending and many others turned away because of lack of sufficient accommodations . . . A wonderful response is reported to the mission held at Hickory Hill, La., (mission of Marksville) . . . Episcopal approval has been received for the building plan at Salisbury, N. C. . . .

* * *

TIVERTON

(Continued from Page 134)

coming chamber of commerce, out to put Tiverton on the map by publicizing its many scenic, residential and industrial advantages. They have their planning, welfare, building, zoning, etc., committees. They have erected street names. Many new homes are to be built. Work is started on a new water system to replace the individual wells. There is talk of a branch bank. We are to have a new half-million dollar bridge spanning the Seaconnet River from here to Portsmouth, and so on. This is all to the good for the future of our two Tiverton parishes.—J.J.O'R.

* * *

For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.—2 Cor. 9, 27.

* * *

And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.—Jer. 8, 15.

* * *

My people have been silent, because they had no knowledge; because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me; and thou hast forgotten the law of thy God, I also will forget thy children.—Osee 4, 6.

* * *

For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of hosts.—Malach. 2, 7.

* * *

To love life through labor is to be intimate with life's inmost secret.—Gibran.



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 4

HOLY GHOST FATHERS
Washington 11, D.C.

OCTOBER, 1947

HOLY GHOST FATHERS ASSUME CHARGE OF PARISH IN PUERTO RICO

At the request of Most Rev. James P. Davis, D.D., Bishop of San Juan, Puerto Rico, the Holy Ghost Fathers on October 1 assumed charge of Immaculate Conception parish, Juncos, Puerto Rico.

Father Joseph F. Sweeney, C.S.Sp., has been named pastor and Father John J. McHugh, C.S.Sp., assistant. Both priests were formerly stationed in Arecibo, Puerto Rico, and both hail from Philadelphia.

At the request of the editor of the MISSION NEWS, Father Sweeney supplies the following informa-



Father Sweeney

tion about Juncos and his parish, the only one in the town:

"The parish was founded in 1797 by Bishop Juan Bautista de Zengotita y Bengoa de la Arden de la Merced. He named it the Immaculate Conception parish. It has, beside the town, eight country districts.

"The town has roughly 7,000 inhabitants, plus an additional 12,000 in the *campo* (country districts). Out of these 19,000, the Sunday Mass attendance comes to about 200 to 250 people, of whom only 25 are from the *campo*.

"The country section is amazingly low spiritually. There are no chapels and Mass has not been said there for years. The baptisms for the entire parish are only several hundred yearly. There are hardly ever any church funerals, even though they have to pass the front door going to the ceme-

(Continued on page 4)

OCTOBER IS MISSION MONTH

This month, more than ever, you are asked to be generous to the Society for the Propagation of the Faith, a papal organization for all Catholic missions, at home and abroad.

In many dioceses, Mission Sunday is observed this month, providing you with an opportunity for increased charity.

**YOU NEED THE MISSIONS AS
MUCH AS THE MISSIONS NEED
YOU.**

FAREWELL TO AMERICAN SOIL



Eight Holy Ghost Fathers take their last look for some time at the New York skyline as they prepare to depart for the African missions.

They are, left to right, Fathers Stanley J. Trahan, C.S.Sp., Bay City, Mich.; Stephen J. Lasko, C.S.Sp., Noroton, Conn.; Francis J. McGowan, C.S.Sp., and James J. White, C.S.Sp., both of Philadelphia; George

J. Collins, C.S.Sp., provincial, on hand to see them off; Francis M. Philben, C.S.Sp., Boston; Joseph A. Behr, C.S.Sp., Sharpsburg, Pa.; Anthony A. Bacher, C.S.Sp., McKees Rocks, Pa.; and Joseph A. Brennan, C.S.Sp., Philadelphia.

They arrived in Mombasa, British East Africa, on October 14 and went immediately to begin their work in the Vicariate of Kili-

manjaro, Tanganyika Territory.

On the same ship, in what is believed to be the largest group of missionary priests ever to leave the United States for Africa, were two Paulists, Fathers James F. Cunningham, superior general, and John J. O'Keefe; as well as two White Fathers, Fathers Ferdinand Bellemare, of Canada, and Charles Tardiff, of Hartford.

MISSION NEWS

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the missions.

THE NEED OF GOD THE HOLY GHOST

At this hour we have reached the point where it is absolutely necessary for all Christians to unite in real Christianity to preserve it against the anti-Christian forces which would destroy it. Amid the confusion that grips the nations of the world one thing is certain: real peace will never be ours until the men and women of all nations return to God.

Nearly two thousand years ago, God the Holy Ghost, the Spirit of Truth, filled the hearts of the disciples of Christ with the wisdom of God—the truth that set the world free from the dark superstitions of paganism.

History is repeating itself today. In September, thirty young men entered our Junior Seminary, swelling the number of those studying for the priesthood in the Holy Ghost Fathers, United States Province, to one hundred and seventy-five. The world has need of them, for soon they, too, will have the Spirit of Truth that can set the world free from its modern paganism.

Elsewhere in Catholic colleges, high schools and grade schools young men and women are once more pursuing the aim and end of life and all education: "This is eternal life; that they may know Thee, the one true God, and Him whom Thou hast sent, Jesus Christ."

It was God the Holy Ghost who gave to the ignorant, timid, first Apostles of Christ the knowledge of God "that surpasses all understanding," converting them into fearless and energetic "lights of the world."

May we suggest to all our readers and especially to students to use our prayer leaflet to God the Holy Ghost to implore His aid and guidance. Copies may easily be procured by writing to us in Washington.

DUQUESNE UNIVERSITY HAS RECORD ENROLLMENT

PITTSBURGH—Authorities at Duquesne University here announced that the school year begun on October 6 had a record number of over 5,000 students enrolled.

The opening of the Fall term was delayed to permit completion of three buildings erected on the campus. The largest of the three has twenty-seven classrooms. Of the other two, one is serving as a student lounge and activities building and the third as a chemistry and physics laboratory.

The University is under the direction of the Holy Ghost Fathers, of whom twenty-six are on the faculty.

MISSION LEAGUE NOTES

Members of the Holy Ghost Mission League are asked to pray for the repose of the souls of the following members who died since the last issue of the Mission News:

Mrs. Margaret Langan, Brooklyn, N. Y.

Mrs. Margaret M. Gallagher, Allentown, Pa.

Mrs. Alice Q. Donovan, Detroit, Mich.

Mr. Martin T. Convery, Philadelphia, Pa.

NEW VOCATION DIRECTOR APPOINTED; ANNOUNCES ENROLLMENT FOR YEAR

Father Daniel P. Dougherty, C.S.Sp., has been named to succeed Father Eugene E. Moroney, C.S.Sp., as vocation director for the Holy Ghost Fathers in the United States.

Father Moroney is now stationed in Holy Ghost parish, Opelousas, Louisiana. He was director of vocations for five years.

A former Philadelphian, Father Dougherty was ordained in 1941 and was assigned to teach in Holy Ghost Missionary College, Cornwells Heights, Pa. After two years at the College he served as assistant pastor of St. Mary's parish, Detroit, for three years.

This week Father Dougherty announced the figures for this year's enrollment in the Holy Ghost Fathers' seminaries in the United States.

Thirty new students were accepted this year, bringing the total to one hundred and seventy-five. Of these, sixty-one are in the Mission Seminary, Ferndale, Norwalk, Conn., six in the International Scholasticate,



Father Dougherty

THE MISSIONS NEED...

Missals

Several missions in East Africa are in need of missals. We can have them delivered for the following:

Large Missal.....\$30.00
Requiem Missal..... 5.00

If you can contribute in whole or in part towards the purchase of a missal, send your contribution to:

The Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D. C.

Please give your name and address so that we can inform the missionary to whom the missal is sent. He can, in turn, send you his personal thanks.

Fribourg, Switzerland, ten in the Novitiate, Ridgefield, Conn., and ninety-eight in Holy Ghost Missionary College.

The International Scholasticate has members of most of the provinces of the Congregation of the Holy Ghost in its student body, all of whom attend the University of Fribourg. Three from the United States began their studies there last year and three more this month.

Twenty-six dioceses and sixteen states are represented in the aspirants of the United States province.

Ordination Class at Ferndale



Members of the latest ordination class at the Holy Ghost Fathers' Mission Seminary, Ferndale, Norwalk, Conn., greet the world with smiling faces after being elevated to the priesthood.

One of their number, Mr. Robert N. Roach, C.S.Sp., has not reached the required age but will be ordained very soon. They are, back row, left to right: Father Edward J. Raszewski, C.S.Sp., Philadelphia; Mr. Roach, New York; Fathers John M. Jendzura, C.S.Sp., Philadelphia; Albert J.

Bullion, C.S.Sp., Pittsburgh; Michael J. Carr, C.S.Sp., Philadelphia; James A. Phalen, C.S.Sp., Port Arthur, Texas. Front row: Fathers Ernest F. Kempf, C.S.Sp., Detroit; Francis A. Greff, C.S.Sp., Mt. Carmel, Pa.; Philip C. Niehaus, C.S.Sp., Sharpsburg, Pa.; and Martin F. Connolly, C.S.Sp., Boston.

Upon completing their course in theology next June, they will receive their first appointments.

MISSIONARIES APPRECIATE YOUR HELP?

Read These Letters - And Smile Broadly!

(We are constantly receiving letters from our missionaries thanking us for our kindness to them. We sometimes blush with shame because no credit is due us; we are merely passing on to them what our many benefactors provide. Hence these excerpts from some of the missionaries' letters are published here with the hope that you, the ones to whom thanks are really due, will find some return therein for your charity.)

KISHIMUNDU, EAST AFRICA

"When I opened your airmail letter and saw the check, I expected it was for Masses; but when I read your letter saying that the \$500.00 was for the mission—it is hard to describe the joyful thoughts that ran through my mind.

"I can assure you that the money will be well spent, as this place has to be built up right from the ground. We need even knives, soup plates, beds, a house, etc.

"Word just reached me that the battery, mission supplies, etc., have arrived. I haven't seen the box yet but want to assure you of my sincere thanks.

"I hope that one of the new fathers comes here, although he will have to rough it until the house is finished. I have the foundation almost completed and expect to build the whole house of stone. Luckily, there is a stone quarry at the foot of the property. I help a few men to quarry the stone which is carried up a very steep hill by girls, a tough job. I figure about 1400 cubic meters of stone will be necessary. I have made arrangements for the beams and rafters but haven't decided whether to use tin sheets or tiles for the roof."—Father Dennis Morley, C.S.Sp.

HARTSVILLE, SOUTH CAROLINA

"Your check arrived this morning. I need not say that it has given me great courage to go ahead in the plans for our mission here.

"I note especially that \$500.00 of this contribution comes from the appeal you made at Pentecost. I am sure that those who gave in this appeal will be glad to know that they are sharing in this and other of our missionary enterprises.

"Our school building will be one of the finest in the South, a modern fireproof structure, which will last indefinitely and be very inexpensive in upkeep. It is also prepared for a second story, which will be comparatively inexpensive when it is added later."—FATHER A. J. HACKETT, C.S.Sp.

KIENZEMA, EAST AFRICA

"Yesterday I received a letter with check for the Masses enclosed. Sincere thanks for your goodness. You wrote: 'This may not be very much response. . . I don't know if you were ever in a position of one who is starting a mission. This morning during Mass I had a special memento for you and your benefactors. May God grant you what I asked for you.

"I have permission to build a provisional chapel. You know the type—poles, sticks and mud, covered with grass. Fortunately,

I got some books from Lisieux about St. Teresa so my library is no longer merely a possibility; but no study books, nothing of the sort. I asked in Holland for some but Holland is closed; nothing comes from there at present."—FATHER G. v.d. Veer, C.S.Sp.

TRINIDAD

"Thank you very much for the medals and badges, which arrived safely and which are most acceptable."—FATHER J. H. RYAN, C.S.Sp.

USERI, EAST AFRICA

"A shower of roses in a dandelion patch! That's how I'd like to describe the receipt yesterday of the red, white and blue envelope carrying the raft that will float Useri on easy waters between the financial monsoons. We just needed something like that to keep the wolf from having a litter just outside the grass covered little bungalow. A million thanks for throwing out the life line. It will ease the work immensely and help in finishing off the new, long needed Fathers' House here in Useri.

"The foundation for the new house is in and we have begun making cement blocks. It will be quite a large house, Africanally speaking, but the district is quite large and has good prospects for the future. We are beginning to build on virgin soil, so to speak. It is on a mission-owned plot. The evergrowing small church here and the grass covered bungalow is on native property. The present building program will be more in the center of the population and that's the aim out here. Get in the middle and the hoofing around will keep you within a convenient radius. God knows when we will become mechanized, so we leave that to Him. A very large church must also be in the divine plan if we do not want the ever growing Christian population making a sort of market place of the House of God."—Father Sylvester Dellert, C.S.Sp.



Father Dellert administers holy communion to one of his parishioners at home.

ST. JAMES SEMINARY, EAST AFRICA

"The piano arrived yesterday in good condition, and little out of tune; much less out of tune than any piano during my time in Ferndale. We were able to get it into the country free of duty, to be used for educational purposes. And it will be used by the boys, about ten of whom practice the harmonium, and who will now be able to devote twice the time to practicing; that is, four half hours a week.

"During August, while the school was closed, I gave a retreat in German to the three Sisters in Kilomeni, took Father Albrecht's place in Moshi for a week, and went for a few days to Arusha to visit Father Varga. I found Kilomeni and Arusha very cold this time of the year, and heard with envy of the pleasant heat you were having in the States. The highest I experienced in the seminary during the hot season was 87 degrees."—FATHER ANTON MORGENROTH, C.S.Sp.

MOREAUVILLE, LOUISIANA

"Thanks for the Mass intentions you sent me. They will be taken care of during the next month.

"The Catholic Center I have been working on for the past six months is just about completed. The painter left today. We still have a couple of bills out and I am trying to raise funds for a Butane system. That's one of the problems building in the country: we must install our own water works, sewage disposal plant and heating system."—FATHER JOSEPH J. CASSIDY, C.S.Sp.

(EDITOR'S NOTE: Father Cassidy, a Navy chaplain during the war, has obtained the former officers' mess hall at Camp Claiborne, Louisiana, and will use it for a school and Catholic Center.)

SINGA CHINI, EAST AFRICA

"The ciborium has arrived. Many thanks. I have written a letter of gratitude to the donors. I also received the magneto and the projector.

"We are building a new store room which will cost over \$1000.00. The walls and floors are completed and we are awaiting roofing materials, which are scarce and expensive. I also want to build a new kitchen. There is no end of work here.

"Two new schools are being built with funds received as gifts and earmarked for this purpose. The gentleman in Long Island seems pleased with the school I named in memory of his daughter."—FATHER JOSEPH G. NOPPING, C.S.Sp.

KIBOSHO, EAST AFRICA

"I wish to acknowledge receipt of the statue, ciborium, tabernacle, etc. for Umbwe Mission.

"Umbwe is still an out-station of Kibosho, even though there are more than 3,500 Catholics there. Since Father Wingendorf has gone, Father McGuire is attending to Umbwe. Accept our sincere thanks for all the articles.

"The statue had the Christians guessing. Nearly all said or thought that it was St. Michael, but when I asked: 'Where are the wings?' they realized it must be a statue of some other saint. They were very pleased with it and now that they know it is St. George, they are very proud to have it."—FATHER HERBERT J. PRUEHER, C.S.Sp.

NEW MISSION OPENED IN PADUCAH, KY.

The Holy Ghost Fathers have recently started their missionary work in a new locale. The Most Rev. Francis R. Cotton, D.D., Bishop of Owensboro, invited them to begin the Rosary Mission in Paducah, Kentucky.

Father Richard Wersing, C.S.Sp., a chaplain during the war, has been assigned to this difficult mission. The following letter was recently received from him in acknowledgment of the aid that your generosity enabled us to send him:

"Many thanks for the fat check. Be assured of our remembrance of the donors in our Masses and prayers.

"Have been real busy the past three weeks; but then that's been true of all my days here so far. Am on the job from 8:30 to 5:20, out of the dirty laborer's clothes for 5:30 supper, then back to the job for night work, except for three nights of Inquiry Classes at private homes. Often after that I scurry back to the church or school to help the men, who volunteer on the sanding, painting and papering.

"Somehow, we did get the chapel opened for its first Mass on Sunday, August 24, and somehow school opened for first, second and third grades on Monday, September 8."

WEST AFRICA

DAKAR: Most Rev. Marcel Lefebvre, C.S.Sp., D.D., is the new vicar apostolic of Dakar.

For thirteen years he did missionary work in the Vicariate of Gabon, French Equatorial Africa. Since 1945 he has been director of the Holy Ghost Seminary at Mortain, France.

LIBREVILLE: Most Rev. Jerome Adam, C.S.Sp., has been named vicar apostolic of Gabon and titular bishop of Rhinocoluris by Pope Pius XII.

According to the 1946 figures, the Vicariate of Gabon has 91,000 Catholics out of a total population of 425,000.

HAITI

A Postulancy for Brothers has been opened at Saint-Martial, with five aspirants.

POLAND

Bydgoszcz, Poland

Dear Fathers:

I am happy to inform you that this morning we received the three boxes shipped to us. They arrived intact.

We lack words to thank you properly for this shipment. You will easily understand our joy at sight of so many and such precious things. From the bottom of our hearts we say to all of you: "A thousand thanks!"

I understand now your anxiety about the shipment when you had received no news from us about its arrival.

We thank you particularly for the material for cassocks and for shirts, as well as for the three chalices, a ciborium, two candelabra, two missals, two boxes of candles, communion paten, bell, surplices, the albs, altar linen, vestments, etc.

Please convey our profound gratitude to Father Provincial for all that he has done for us and assure him that our prayers accompany him in his undertakings and labors. Finally, to all our benefactors express our appreciation and assure them of our remembrance of them and their intentions before God.

With kindest fraternal regards,

P. H. Forys, C.S.Sp.

CAPE VERDE ISLAND

In 1946 there were 2,148 baptisms in the parishes entrusted to our Fathers. For lack of priests there are only 4,000 practicing Catholics out of 74,000 baptized. Rain has been scarce this year and the Cape is threatened with famine.

SENEGALESE NAMED PREFECT APOSTOLIC

Monsignor Prosper Paul Dodds, C.S.Sp., has been named Prefect Apostolic of Ziguinchor to succeed Monsignor Joseph Faye, C.S.Sp., who was forced to retire because of sleeping sickness.

The new prefect was born in Senegal, West Africa, just thirty-two years ago. He was ordained in Fribourg, Switzerland, in 1939 and has since been on the missions here.

PARISH IN PUERTO RICO

(Continued from page 1)

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SOUTH AMERICA

TEFFE. After a fast trip by plane, Bishop de Lange arrived in Tefé, where he was cordially welcomed by Father Barrat, the clergy, the school children and the local authorities.

Do You Wish To Become a Missionary Priest or Brother?

Send for information about the HOLY GHOST FATHERS

Dear Father:

Please send me information about the Holy Ghost { Fathers ☐ } (check one)
and the requirements for admission. { Brothers ☐ }

Name Age

Street address Phone:

City and State Zone.....

School Grade.....

(Tear off and send to the Vocation Director, Holy Ghost Fathers,
1615 Manchester Lane, N. W., Washington 11, D. C.)



Back to the books! The school year gets under way at the seminary, too.



Holy Ghost Fathers

MISSION NEWS

To foster
devotion to the
Holy Ghost
and
promote interest
in the
Missions.

Vol. VII—No. 4

HOLY GHOST FATHERS
Washington 11, D.C.

OCTOBER, 1947

HOLY GHOST FATHERS ASSUME CHARGE OF PARISH IN PUERTO RICO

At the request of Most Rev. James P. Davis, D.D., Bishop of San Juan, Puerto Rico, the Holy Ghost Fathers on October 1 assumed charge of Immaculate Conception parish, Juncos, Puerto Rico.

Father Joseph F. Sweeney, C.S.Sp., has been named pastor and Father John J. McHugh, C.S.Sp., assistant. Both priests were formerly stationed in Arecibo, Puerto Rico, and both hail from Philadelphia.

At the request of the editor of the MISSION NEWS, Father Sweeney supplies the following informa-



Father Sweeney

tion about Juncos and his parish, the only one in the town:

"The parish was founded in 1797 by Bishop Juan Bautista de Zengotita y Bengoa de la Arden de la Merced. He named it the Immaculate Conception parish. It has, beside the town, eight country districts.

"The town has roughly 7,000 inhabitants, plus an additional 12,000 in the *campo* (country districts). Out of these 19,000, the Sunday Mass attendance comes to about 200 to 250 people, of whom only 25 are from the *campo*.

"The country section is amazingly low spiritually. There are no chapels and Mass has not been said there for years. The baptisms for the entire parish are only several hundred yearly. There are hardly ever any church funerals, even though they have to pass the front door going to the ceme-

(Continued on page 4)

OCTOBER IS MISSION MONTH

This month, more than ever, you are asked to be generous to the Society for the Propagation of the Faith, a papal organization for all Catholic missions, at home and abroad.

In many dioceses, Mission Sunday is observed this month, providing you with an opportunity for increased charity.

YOU NEED THE MISSIONS AS
MUCH AS THE MISSIONS NEED
YOU.

FAREWELL TO AMERICAN SOIL



Eight Holy Ghost Fathers take their last look for some time at the New York skyline as they prepare to depart for the African missions.

They are, left to right, Fathers Stanley J. Trahan, C.S.Sp., Bay City, Mich.; Stephen J. Lasko, C.S.Sp., Noroton, Conn.; Francis J. McGowan, C.S.Sp., and James J. White, C.S.Sp., both of Philadelphia; George

J. Collins, C.S.Sp., provincial, on hand to see them off; Francis M. Philben, C.S.Sp., Boston; Joseph A. Behr, C.S.Sp., Sharpsburg, Pa.; Anthony A. Bacher, C.S.Sp., McKees Rocks, Pa.; and Joseph A. Brennan, C.S.Sp., Philadelphia.

They arrived in Mombasa, British East Africa, on October 14 and went immediately to begin their work in the Vicariate of Kili-

manjaro, Tanganyika Territory.

On the same ship, in what is believed to be the largest group of missionary priests ever to leave the United States for Africa, were two Paulists, Fathers James F. Cunningham, superior general, and John J. O'Keefe; as well as two White Fathers, Fathers Ferdinand Bellemare, of Canada, and Charles Tardiff, of Hartford.

MISSION NEWS

Published quarterly by the Holy Ghost Fathers at the Provincial House, 1615 Manchester Lane, N.W., Washington 11, D. C., to foster devotion to the Holy Ghost and promote interest in the missions.

THE NEED OF GOD THE HOLY GHOST

At this hour we have reached the point where it is absolutely necessary for all Christians to unite in real Christianity to preserve it against the anti-Christian forces which would destroy it. Amid the confusion that grips the nations of the world one thing is certain: real peace will never be ours until the men and women of all nations return to God.

Nearly two thousand years ago, God the Holy Ghost, the Spirit of Truth, filled the hearts of the disciples of Christ with the wisdom of God—the truth that set the world free from the dark superstitions of paganism.

History is repeating itself today. In September, thirty young men entered our Junior Seminary, swelling the number of those studying for the priesthood in the Holy Ghost Fathers, United States Province, to one hundred and seventy-five. The world has need of them, for soon they, too, will have the Spirit of Truth that can set the world free from its modern paganism.

Elsewhere in Catholic colleges, high schools and grade schools young men and women are once more pursuing the aim and end of life and all education: "This is eternal life; that they may know Thee, the one true God, and Him whom Thou hast sent, Jesus Christ."

It was God the Holy Ghost who gave to the ignorant, timid, first Apostles of Christ the knowledge of God "that surpasses all understanding," converting them into fearless and energetic "lights of the world."

May we suggest to all our readers and especially to students to use our prayer leaflet to God the Holy Ghost to implore His aid and guidance. Copies may easily be procured by writing to us in Washington.

DUQUESNE UNIVERSITY HAS RECORD ENROLLMENT

PITTSBURGH—Authorities at Duquesne University here announced that the school year begun on October 6 had a record number of over 5,000 students enrolled.

The opening of the Fall term was delayed to permit completion of three buildings erected on the campus. The largest of the three has twenty-seven classrooms. Of the other two, one is serving as a student lounge and activities building and the third as a chemistry and physics laboratory.

The University is under the direction of the Holy Ghost Fathers, of whom twenty-six are on the faculty.

MISSION LEAGUE NOTES

Members of the Holy Ghost Mission League are asked to pray for the repose of the souls of the following members who died since the last issue of the Mission News:

Mrs. Margaret Langan, Brooklyn, N. Y.

Mrs. Margaret M. Gallagher, Allentown, Pa.

Mrs. Alice Q. Donovan, Detroit, Mich.

Mr. Martin T. Convery, Philadelphia, Pa.

NEW VOCATION DIRECTOR APPOINTED; ANNOUNCES ENROLLMENT FOR YEAR

Father Daniel P. Dougherty, C.S.Sp., has been named to succeed Father Eugene E. Moroney, C.S.Sp., as vocation director for the Holy Ghost Fathers in the United States.

Father Moroney is now stationed in Holy Ghost parish, Opelousas, Louisiana. He was director of vocations for five years.

A former Philadelphian, Father Dougherty was ordained in 1941 and was assigned to teach in Holy Ghost Missionary College, Cornwells Heights, Pa. After two years at the College he served as assistant pastor of St. Mary's parish, Detroit, for three years.

This week Father Dougherty announced the figures for this year's enrollment in the Holy Ghost Fathers' seminaries in the United States.

Thirty new students were accepted this year, bringing the total to one hundred and seventy-five. Of these, sixty-one are in the Mission Seminary, Ferndale, Norwalk, Conn., six in the International Scholasticate,



Father Dougherty

THE MISSIONS NEED...

Missals

Several missions in East Africa are in need of missals. We can have them delivered for the following:

Large Missal.....\$30.00
Requiem Missal..... 5.00

If you can contribute in whole or in part towards the purchase of a missal, send your contribution to:

The Mission Procurator
Holy Ghost Fathers
1615 Manchester Lane, N.W.
Washington 11, D. C.

Please give your name and address so that we can inform the missionary to whom the missal is sent. He can, in turn, send you his personal thanks.

Fribourg, Switzerland, ten in the Novitiate, Ridgefield, Conn., and ninety-eight in Holy Ghost Missionary College.

The International Scholasticate has members of most of the provinces of the Congregation of the Holy Ghost in its student body, all of whom attend the University of Fribourg. Three from the United States began their studies there last year and three more this month.

Twenty-six dioceses and sixteen states are represented in the aspirants of the United States province.

Ordination Class at Ferndale



Members of the latest ordination class at the Holy Ghost Fathers' Mission Seminary, Ferndale, Norwalk, Conn., greet the world with smiling faces after being elevated to the priesthood.

One of their number, Mr. Robert N. Roach, C.S.Sp., has not reached the required age but will be ordained very soon. They are, back row, left to right: Father Edward J. Raszewski, C.S.Sp., Philadelphia; Mr. Roach, New York; Fathers John M. Jendzura, C.S.Sp., Philadelphia; Albert J.

Bullion, C.S.Sp., Pittsburgh; Michael J. Carr, C.S.Sp., Philadelphia; James A. Phallen, C.S.Sp., Port Arthur, Texas. Front row: Fathers Ernest F. Kempf, C.S.Sp., Detroit; Francis A. Greff, C.S.Sp., Mt. Carmel, Pa.; Philip C. Niehaus, C.S.Sp., Sharpsburg, Pa.; and Martin F. Connolly, C.S.Sp., Boston.

Upon completing their course in theology next June, they will receive their first appointments.

MISSIONARIES APPRECIATE YOUR HELP?

Read These Letters - And Smile Broadly!

(We are constantly receiving letters from our missionaries thanking us for our kindness to them. We sometimes blush with shame because no credit is due us; we are merely passing on to them what our many benefactors provide. Hence these excerpts from some of the missionaries' letters are published here with the hope that you, the ones to whom thanks are really due, will find some return therein for your charity.)

KISHIMUNDU, EAST AFRICA

"When I opened your airmail letter and saw the check, I expected it was for Masses; but when I read your letter saying that the \$500.00 was for the mission—it is hard to describe the joyful thoughts that ran through my mind.

"I can assure you that the money will be well spent, as this place has to be built up right from the ground. We need even knives, soup plates, beds, a house, etc.

"Word just reached me that the battery, mission supplies, etc., have arrived. I haven't seen the box yet but want to assure you of my sincere thanks.

"I hope that one of the new fathers comes here, although he will have to rough it until the house is finished. I have the foundation almost completed and expect to build the whole house of stone. Luckily, there is a stone quarry at the foot of the property. I help a few men to quarry the stone which is carried up a very steep hill by girls, a tough job. I figure about 1400 cubic meters of stone will be necessary. I have made arrangements for the beams and rafters but haven't decided whether to use tin sheets or tiles for the roof."—FATHER DENNIS MORLEY, C.S.Sp.

HARTSVILLE, SOUTH CAROLINA

"Your check arrived this morning. I need not say that it has given me great courage to go ahead in the plans for our mission here.

"I note especially that \$500.00 of this contribution comes from the appeal you made at Pentecost. I am sure that those who gave in this appeal will be glad to know that they are sharing in this and other of our missionary enterprises.

"Our school building will be one of the finest in the South, a modern fireproof structure, which will last indefinitely and be very inexpensive in upkeep. It is also prepared for a second story, which will be comparatively inexpensive when it is added later."—FATHER A. J. HACKETT, C.S.Sp.

KIENZEMA, EAST AFRICA

"Yesterday I received a letter with check for the Masses enclosed. Sincere thanks for your goodness. You wrote: 'This may not be very much response. . .'. I don't know if you were ever in a position of one who is starting a mission. This morning during Mass I had a special memento for you and your benefactors. May God grant you what I asked for you.

"I have permission to build a provisional chapel. You know the type—poles, sticks and mud, covered with grass. Fortunately,

I got some books from Lisieux about St. Teresa so my library is no longer merely a possibility; but no study books, nothing of the sort. I asked in Holland for some but Holland is closed; nothing comes from there at present."—FATHER G. v.d. VEER, C.S.Sp.

TRINIDAD

"Thank you very much for the medals and badges, which arrived safely and which are most acceptable."—FATHER J. H. RYAN, C.S.Sp.

USERI, EAST AFRICA

"A shower of roses in a dandelion patch! That's how I'd like to describe the receipt yesterday of the red, white and blue envelope carrying the raft that will float Useri on easy waters between the financial monsoons. We just needed something like that to keep the wolf from having a litter just outside the grass covered little bungalow. A million thanks for throwing out the life line. It will ease the work immensely and help in finishing off the new, long needed Fathers' House here in Useri.

"The foundation for the new house is in and we have begun making cement blocks. It will be quite a large house, Africanally speaking, but the district is quite large and has good prospects for the future. We are beginning to build on virgin soil, so to speak. It is on a mission-owned plot. The evergrowing small church here and the grass covered bungalow is on native property. The present building program will be more in the center of the population and that's the aim out here. Get in the middle and the hoofing around will keep you within a convenient radius. God knows when we will become mechanized, so we leave that to Him. A very large church must also be in the divine plan if we do not want the ever growing Christian population making a sort of market place of the House of God."—FATHER SYLVESTER DELLERT, C.S.Sp.



Father Dellert administers holy communion to one of his parishioners at home.

ST. JAMES SEMINARY, EAST AFRICA

"The piano arrived yesterday in good condition, and little out of tune; much less out of tune than any piano during my time in Ferndale. We were able to get it into the country free of duty, to be used for educational purposes. And it will be used by the boys, about ten of whom practice the harmonium, and who will now be able to devote twice the time to practicing; that is, four half hours a week.

"During August, while the school was closed, I gave a retreat in German to the three Sisters in Kilomeni, took Father Albrecht's place in Moshi for a week, and went for a few days to Arusha to visit Father Varga. I found Kilomeni and Arusha very cold this time of the year, and heard with envy of the pleasant heat you were having in the States. The highest I experienced in the seminary during the hot season was 87 degrees."—FATHER ANTON MORGENROTH, C.S.Sp.

MOREAUVILLE, LOUISIANA

"Thanks for the Mass intentions you sent me. They will be taken care of during the next month.

"The Catholic Center I have been working on for the past six months is just about completed. The painter left today. We still have a couple of bills out and I am trying to raise funds for a Butane system. That's one of the problems building in the country: we must install our own water works, sewage disposal plant and heating system."—FATHER JOSEPH J. CASSIDY, C.S.Sp.

(EDITOR'S NOTE: Father Cassidy, a Navy chaplain during the war, has obtained the former officers' mess hall at Camp Claiborne, Louisiana, and will use it for a school and Catholic Center.)

SINGA CHINI, EAST AFRICA

"The ciborium has arrived. Many thanks. I have written a letter of gratitude to the donors. I also received the magneto and the projector.

"We are building a new store room which will cost over \$1000.00. The walls and floors are completed and we are awaiting roofing materials, which are scarce and expensive. I also want to build a new kitchen. There is no end of work here.

"Two new schools are being built with funds received as gifts and earmarked for this purpose. The gentleman in Long Island seems pleased with the school I named in memory of his daughter."—FATHER JOSEPH G. NOPPINGER, C.S.Sp.

KIBOSHO, EAST AFRICA

"I wish to acknowledge receipt of the statue, ciborium, tabernacle, etc. for Umbwe Mission.

"Umbwe is still an out-station of Kibosho, even though there are more than 3,500 Catholics there. Since Father Wingendorf has gone, Father McGuire is attending to Umbwe. Accept our sincere thanks for all the articles.

"The statue had the Christians guessing. Nearly all said or thought that it was St. Michael, but when I asked: 'Where are the wings?' they realized it must be a statue of some other saint. They were very pleased with it and now that they know it is St. George, they are very proud to have it."—FATHER HERBERT J. PRUEHER, C.S.Sp.

NEW MISSION OPENED IN PADUCAH, KY.

The Holy Ghost Fathers have recently started their missionary work in a new locale. The Most Rev. Francis R. Cotton, D.D., Bishop of Owensboro, invited them to begin the Rosary Mission in Paducah, Kentucky.

Father Richard Wersing, C.S.Sp., a chaplain during the war, has been assigned to this difficult mission. The following letter was recently received from him in acknowledgment of the aid that your generosity enabled us to send him:

"Many thanks for the fat check. Be assured of our remembrance of the donors in our Masses and prayers.

"Have been real busy the past three weeks; but then that's been true of all my days here so far. Am on the job from 8:30 to 5:20, out of the dirty laborer's clothes for 5:30 supper, then back to the job for night work, except for three nights of Inquiry Classes at private homes. Often after that I scurry back to the church or school to help the men, who volunteer on the sanding, painting and papering.

"Somehow, we did get the chapel opened for its first Mass on Sunday, August 24, and somehow school opened for first, second and third grades on Monday, September 8."

WEST AFRICA

DAKAR: Most Rev. Marcel Lefebvre, C.S.Sp., D.D., is the new vicar apostolic of Dakar.

For thirteen years he did missionary work in the Vicariate of Gabon, French Equatorial Africa. Since 1945 he has been director of the Holy Ghost Seminary at Mortain, France.

LIBREVILLE: Most Rev. Jerome Adam, C.S.Sp., has been named vicar apostolic of Gabon and titular bishop of Rhinocoluris by Pope Pius XII.

According to the 1946 figures, the Vicariate of Gabon has 91,000 Catholics out of a total population of 425,000.

HAITI

A Postulancy for Brothers has been opened at Saint-Martial with five aspirants.

POLAND

Bydgoszcz, Poland

Dear Fathers:

I am happy to inform you that this morning we received the three boxes shipped to us. They arrived intact.

We lack words to thank you properly for this shipment. You will easily understand our joy at sight of so many and such precious things. From the bottom of our hearts we say to all of you: "A thousand thanks!"

I understand now your anxiety about the shipment when you had received no news from us about its arrival.

We thank you particularly for the material for cassocks and for shirts, as well as for the three chalices, a ciborium, two candelabra, two missals, two boxes of candles, communion paten, bell, surplices, the albs, altar linen, vestments, etc.

Please convey our profound gratitude to Father Provincial for all that he has done for us and assure him that our prayers accompany him in his undertakings and labors. Finally, to all our benefactors express our appreciation and assure them of our remembrance of them and their intentions before God.

With kindest fraternal regards,

P. H. Forys, C.S.Sp.

CAPE VERDE ISLAND

In 1946 there were 2,148 baptisms in the parishes entrusted to our Fathers. For lack of priests there are only 4,000 practicing Catholics out of 74,000 baptized. Rain has been scarce this year and the Cape is threatened with famine.

SENEGALESE NAMED PREFECT APOSTOLIC

Monsignor Prosper Paul Dodds, C.S.Sp., has been named Prefect Apostolic of Ziguinchor to succeed Monsignor Joseph Faye, C.S.Sp., who was forced to retire because of sleeping sickness.

The new prefect was born in Senegal, West Africa, just thirty-two years ago. He was ordained in Fribourg, Switzerland, in 1939 and has since been on the missions here.

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(Continued from page 1)

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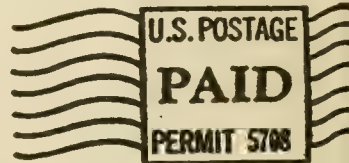


MISSION NEWS

Postmaster: If undeliverable for any reason, notify sender on Form 3547, postage for which is guaranteed.



SEC. 562 P. L. & R.



OUR PROVINCE

Vol. 16 - No. 11



November, 1947

ABNEGATION . . .

We are under a strict obligation to tend towards perfection, and we must press towards it by abnegation: this is the will of God.

AMERICA'S NATIONAL DISGRACE . . .

The period which prepared the soil and engendered racial prejudice was the Civil War and the so called Era of Reconstruction.

IT IS SNOW . . .

When the kingly Kibo snowed under the scientists.

AND

Ourselves Incorporated, Bulletins, Lineup of Our Levites, Mail Box, The Holy Ghost Fathers.

14TH ANNIVERSARY ISSUE

• FERVOR •

CHARITY •

SACRIFICE •

Our Province

November 1947

Vol. 16

No. 11



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A., and printed by Westland Printing and Stationery Company, 8414 Georgia Avenue, Silver Spring, Maryland

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"THIS AGE AND MARY"

In summary we may say that there is expressed the need of the Catholic Church at the present moment. If her members in increasing numbers live her full doctrine in a full life, the universal gloom will begin to dissolve. Those who are tempted to leave her ranks will take heart and repent of their impending betrayal. Gradually their strength, accumulating through fusion and mutual exchange, will overflow and have lasting influence about them. The Church will grow and lead mankind to God.

HOW can all this come to pass?

I wish here to state the thesis that it can happen through the widespread

OFFICIAL

Appointments:

Father D. T. Ray, Ferndale.

Father J. J. Walsh, Washington, D. C., bursar.

Father A. F. Frommholz, Pittsburgh, Pa., Immaculate Heart.

Arrival:

Father Marcel Crittin, Sept. 19, at New York, from Haiti, via P.A.A.

Departure:

Father Marcel Crittin, Sept. 23, from New York for Le Havre, via S.S. De Grasse, French Line.

New Address:

Father M. F. Mulvoy, 1003 Eighth Street, Box 627, University, Tuscaloosa, Alabama.

Expression of Thanks

Father Dellert wishes to thank all the Fathers who were kind enough to attend the funeral of his father.

revival of devotion to the **Blessed Virgin Mary**. I mean dedication and not merely the repetition of formulae or religious practices. If Mary becomes a living, magnetic force for each Christian then the tide will begin to turn. . . .

The full Marian renaissance for which we hope will not be an abrupt, unheralded arrival. It will be the culmination to which events have been rising for the past hundred years. The 19th century was marked by the great public apparitions—the Miraculous Medal, La Salette, Lourdes. These formed focal points of collective popular piety. Likewise, that age brought the dogmatic definition of the Immaculate Conception. This is the intellectual foundation indispensable to a structure of enduring quality. Not that the doctrine

thus infallibly proclaimed was new. The official declaration, however, did two things. It lifted the truth above the level of debate, giving it stability, and it turned minds more directly towards **Our Lady's person**. Hitherto she had appeared in imagery and prayer very closely associated with her divine Son. From Him unquestionably proceeds her entire greatness. But this greatness is now considered more in its own fullness, not as independent of Him but as a singular and very beautiful reflection of His infinite power.

She is the one who can heal the ills of our generation. The human family has suffered in our time an intermittent urge towards self-destruction. The idea of destruction is perilous. Once let loose it strikes in any direction, now striking forward, now hitting back on those who unleashed it. When there is added the might of technical power barely controlled, the process will move in its frightening circuit with still greater waste and desolation.

To this downward trend there must be opposed the very highest insistence of fruitfulness—that is the divine maternity of Mary. The idea of fruitfulness in family life is nature's protest against the destruction inherent in war. It acts as a check. It is a time when nations have degraded family life that they have missed that check and the destruction of war has run its riotous, unbridled course. To stem it the example of a woman fruitful to the very height of the deity is given to men. Prayer follows need. It is best when it rises spontaneously out of need and goes to one who matches and meets that need. Prayer to Mary is now in tune with mankind's deepest need. It will for that reason be efficacious.—Father Michael O'Carroll, C.S.Sp., D.D., in "This Age and Mary."

REQUESCANT IN PACE

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Father Emil Knaebel	December 9, 1933	63
Father Amos Johns	December 10, 1914	33
Brother Celsus McCabe	December 12, 1928	101
Brother Hieronymus Schneider	December 13, 1931	79
Father Edward Schmitz	December 16, 1901	49
Father Francis Olfen	December 19, 1927	63
Brother Vincent Pietrucik	December 23, 1938	73
Father Peter Breindenbent	December 31, 1892	29

ABNEGATION

THE practice of abnegation will never be a complete success unless it extends to every evil that is within us, unless it attacks the stronghold of evil at every point of its defense. As regards those defenses that cannot be carried immediately by storm, we must at least press them closely and carefully blockade them. Moreover, in the ensemble of this general attack we must gather all the energy and perseverance required for an undertaking of such importance and against such powerful enemies.

By all this I mean that it is necessary for us to renounce all the objects of which we can deprive ourselves, in order to shut out the natural and harmful impressions which these objects make upon us. As regards those objects which the order of God's Will prevents us from renouncing, or which go with our state in life, neither our soul nor our senses must take any delight which their possession might entail. We must also be on our guard against attachment to these objects. The enemy being thus surrounded, we need only exercise a peaceful vigilance over ourselves. As regards natural gratifications, this is the way to attack and to blockade the enemy.

As for defects and vices, there are some that can be cut out entirely and this we must do with a vigorous hand. There are others, like pride and the defects rooted in our character, which are not so easily nor quickly removed. Before all else it is necessary to hem them in, to cut off their nourishment by the practice of abnegation, which is to be exercised here in two ways. First, by cutting out whatever may nurture character defects and whatever we may find as giving us satisfaction. Next, by accepting in a spirit of abnegation not only the continual shocks which we may have to endure during this process, but also the labor demanded of us in constantly offering resistance to them. On this point we must be on our guard against discouragement which may come to any soul not yet truly mortified. If we add to this a peaceful vigilance, the victory is assured.

Finally, throughout this combat, we must be full of fervor, full of energy and constancy, trusting in God and His divine grace. Whoever undertakes to walk in the way of perfect abnegation, but does so in a listless,

easy-going or superficial way, will not make progress. He will even frequently practice only an imaginary abnegation, one that has no existence in reality.

This total war holds nothing that should frighten fervent and energetic souls, who understand the need of belonging entirely to God, who know that since the coming of the Saviour and His precursor, the kingdom of God endures violent assault, and that the violent have been seizing it by force. But there are souls attached to the pleasures of this world, and others who are pusillanimous. They find everywhere unsurmountable obstacles which exist only in the weakness of their heart or in their imagination.

Two Objections Against This Doctrine

There are souls of little generosity, who lose courage at the thought of renouncing forever all natural satisfactions. They cannot see how such a hard life, stripped of any pleasure or satisfaction could be borne. They see nothing but sadness and gloom. Their courage gives way and they run again after human consolations, at the same time trying to justify their conduct by persuading themselves that not all men are called to such great perfection, or that they will be able to become perfect simply by the practice of the virtues, while permitting themselves at least some lawful satisfactions. They plan to keep the latter within bounds so as to run no danger of laxness.

We must determine to set ourselves against all such thoughts should we ever feel in our heart this enervating weakness. For, even though everyone is not called to perfection, none of us can ever consider himself as belonging to this category. The very fact that we have been called to the apostolate proves that we are called to perfection. The words of our Lord are too explicit in this regard: "If anyone wishes to come after me, let him deny himself." (Mark, 8, 34). These divine words brook no objections. God's all-powerful voice impels and draws us towards perfection. Let us march forward with courage and generosity, refusing to consider our weakness. He Who has called us, will give us the strength to reach our goal. Each of us must say to him-

self: "I can do all things in him who strengthens me." (Phil. 4, 13).

These words of our Lord and of the Apostle silence all objections and allow of no evasion. We are under a strict obligation to tend towards perfection, and we must press towards it by abnegation: this is the will of God.

Besides, all those who do try to evade it, deceive themselves and will discover their costly error only when it is too late. They have to suffer infinitely more for giving in to the weaknesses of their nature. Their heart is not filled with joy, with that energy which is experienced by generous souls in the service of God. They haggle with God, and God bargains with them. They are so easily bewildered and troubled, whenever they feel that God demands a sacrifice of them. Now they are willing and now they are not. Their defects, so long uncurbed, cause them to commit numerous faults. They are like sick people living on refined and dainty food, which does not contribute to their well-being, and which leaves them easily fatigued after the least bit of work. They would be much better off if they could be rid of their sickness and live on dry bread. At least they would enjoy serenity of mind and vigorous health.

It is only he who completely casts off this sickness of soul, and who generously and manfully embraces a life of perfect self-denial, who will come to know profound peace, and at the same time burn with zeal. He will be a thousand times happier than those who in their weakness permit themselves to be overcome and controlled by creatures. Divine grace will renew and strengthen them, and they will find a consolation unknown to those who fear to lose all in abandoning the consolations of earth. Our Divine Lord has promised a hundred-fold to him who leaves all creatures for love of Him, and all who have tried it have found how true are the promises of Eternal Truth.

Sometimes another objection is made by souls that are attached to the things of earth. They say: "You want me to obtain perfection by an entire abnegation of self and by renouncing all things. Therefore you mean that I should at one and the same time embrace all virtues. Now

spiritual authors tell us that we must not undertake too many things at once, but that we must begin by acquiring one virtue, and then another."

But it is not I who preach abnegation; it is our Lord Himself who has set down the conditions under which He will receive us as His followers: "If anyone comes to me and does not hate his father and mother, and wife and children and brothers and sister, yes, and even his own life, he cannot be my disciple." (Luke, 14, 26-27). No doctrine has ever found more forceful expression in the Gospels. And to make evasion impossible, the Savior adds: "And he who does not carry his cross and follow me, cannot be my disciple." (Luke, 14, 27). In other words, it is not sufficient even to renounce all these things; but it is also necessary to carry behind our Lord the pains and adversities which will befall us. Right after this Christ tells us the parable of the man who builds a house, and of the man who goes to war; how they consider their resources, and whether or not they will be able to meet the requirements, so that, should they be deficient, they may abandon their plans. This teaches us that unless we renounce everything, we do not possess sufficient equipment to follow Christ our Lord to battle. If we are not generous enough to prepare ourselves to renounce everything, we should not follow Him.

The words of our Savior allow of no quibbling. They are not contradicted by the views of masters of the spiritual life, who agree that, if we wish to follow our Lord, we must make a firm and effective resolution to renounce all things and to practice abnegation; we must apply ourselves with perseverance to this task. While we might generously resist with all our power, we might also meet part of our inclinations. Without ceasing our difficulties with a certain few to oppose all our faults, we will give special attention to our outstanding defect, and fight vigorously until it has been eradicated. After this we will deal with our other faults in the same way. It is in this manner that, during many long years, St. Frances de Sales and St. Vincent de Paul combated—the one combating the defects opposed to meekness, the other combating those opposed to humility. But it is quite certain that both of these saints practiced abnegation at the same time on all other points.

The Extent of Abnegation

It is essential that self-denial be practiced particularly against a disorderly love of ourselves. "If anyone wishes to come after me, let him deny himself . . . For he that will save his life shall lose it; and he that shall lose his life for my sake, shall find it." (Matt. 16, 25). This is perfect abnegation, and it omits nothing. Once made, everything has actually been surrendered to the Will of God, for self-will is the root of all our vices. And yet, along with taking such a resolution, we must contend also with our particular faults, which also spring from self-love.

But above everything else it is pride, the first fruit of self-love, that we must attend to. We must deal with concupiscence of the flesh, the cause of sensuality, and of an unbridled imagination. Concupiscence of the eyes must be curbed, for they are the source of that mental gratification which external objects seem to give.

Yet, all this is insufficient. Abnegation must extend even to the very activities of the mind and imagination, though they are merely internal. For we should adhere to nothing save God and the fulfillment of His Will in our regard.

The way of perfect abnegation will finally serve as a powerful corrective to the defects of our character, for these cannot endure in a soul so thoroughly renounced.

You see that there is a considerable task before us, and that we must set to work with persevering firmness. But have faith and courage; God is with us. He asks only our constant and active goodwill. Having this, success is assured.

(To be continued)

THE HOLY GHOST FATHERS

The current issue of the Catholic Digest contains an article on the Holy Ghost Fathers by a member of the Congregation, the Rev. Charles Connors, C.S.Sp. It is of particular interest to Catholics of the Hartford Diocese because the scholasticate of the American province of this worldwide religious group is located at Ferndale, near Norwalk, Connecticut, and its novitiate is at Ridgefield. The Fathers have given yeoman service to the various parishes of the Diocese, in addition to carrying on their task of preparing young men for the work of the missions, all with an unassuming spirit of cooperation that has

made them welcome to every priest and in every rectory.

Father Connors brings out a number of odd facts about this religious society, whose full title is the Congregation of the Holy Ghost and of the Immaculate Heart of Mary. One is that the salvation of the institute in the middle of the nineteenth century was due to a Jew, Jacob Liberman. Converted to the Catholic faith about the time he had reached his majority, young Libermann determined to become a priest. The difficulties of the road to his goal make an interesting story by themselves.

A second fact brought out by Father Connors is that the future Father Libermann was helped, even before his ordination, by the Holy See and particularly by the Sacred Congregation of the Propaganda. The Congregation encouraged his efforts to found a missionary institute for the conversion of Negroes, an institute to be dedicated to the Blessed Mother under the title of Holy Heart of Mary. Its first missionary field was the west coast of Africa, and the assignment was received from an American priest, Fahter Barron, at the time Vicar General of the Archdiocese of Philadelphia. Work among the Colored people is still a major project with the Holy Ghost Fathers in every part of the world.

Under Father Libermann, the Society of the Holy Heart of Mary and the older Holy Ghost institute were united to form the present Congregation. Father Libermann was elected the first superior general. Thereafter, as in previous years since the founding of the Holy Ghost Congregation at Paris in 1703, the history of the institute has been one of severe trials undergone and major difficulties overcome. As Father Connors says, the encountering of great obstacles appears to be a characteristic of the Holy Ghost Congregation. But the aid of Mary and the inspiration of the Holy Ghost have been enough to insure the Congregation's growth and the persistence of a burning missionary spirit to an eminent degree among its members.—(Editorial in The Catholic Transcript, Hartford, Connecticut, September 18, 1947).

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. (2 Tim. 2, 15).

AMERICA'S NATIONAL DISGRACE

“NEGROES lynched in Georgia,” was the curt introduction of the news commentator as he prepared his radio audience for a disagreeably embarrassing piece of news.

Racial prejudice can be characterized as America's National Disgrace, America's particular disease, a cancerous growth which has been eating away at the very core of our Great Democracy for almost a century. This racial prejudice has taken a peculiar form in America, particularly in the South. It is essentially a social malady. It has cleft the people of the South into two distinct groups, one of which dominates the other—so much so that the so-called inferior class is considered as not belonging to the social body to which every person belongs by his very nature.

It is not the purpose of this article to dilate upon racial prejudice with all its concomitant evils and the possible remedies. That is left to the sociologist. Rather the purpose is an attempt to show the historical origin of this evil which afflicts our nation. The period which prepared the soil, and engendered racial prejudice was the Civil War and the so-called Era of Reconstruction.

The War was begotten of hatred and political jealousies, although the surface cause was social injustice. It was waged with relentless fury and destruction, and the “Prisoners’ Camps” foreshadowed the infamous and detestable concentration camps of the more recent war. The period immediately following the war was one full of deceit, fraud, corruption, malice, and hatred. In short it was a period that brings a blush of shame to the face of every honest American.

The end of the War, then as now, did not mean peace nor did it mean justice, much less charitable and amicable relations which one would expect to find among reconciled brothers. No, the end of hostilities had diverse meanings for the war-torn sections of the bleeding country. To the North, it meant the realization of its aims; to the South, it meant what the South always feared, subjection to an alien power. Only the territorial integrity of the nation was preserved; new forces made the restoration of the ante-bellum Union impossible.

The immediate problems confronting the various regions of the Country were distinct in the three main sec-

tions. The victorious North was interested in ridding itself of the military regime and in returning to a normal way of life. This has become a distinct American trait as witnessed again after V-J Day. The Border States, gravely ravaged by the intense heat of the conflict, wanted the opportunity to rise again and regain their place in the Union. In the South there was universal chaos. The chagrined and beaten and ravished South was chiefly interested in keeping soul and body together. Besides obtaining the sustenance of life, it had to face other problems: the adjustment of three million slaves to a shattered Southern economy, and the re-establishment of state governments. These two problems planted the seeds that have fructified into bitter anti-racial prejudices. All that these seeds needed were husbandmen to cultivate them. These husbandmen came “as wolves in sheep’s clothing” and they have become known in history as the “Carpet-baggers.”

Prior to the Civil War, anti-racial feelings in the South were practically non-existent. Some species of it did exist between the Negroes and the “white-trash” element, but this did not have the terrible consequences that are rampant today. The slave holders, contrary to the popular conception, treated their slaves with kindness. Yes, there were exceptions, but these were precisely the “exceptions.” True, for the majority of the slave owners, the reason behind their decent and kind treatment of their slaves was not the dignity of the human person but rather the preservation of property, and at that a valuable and wealth-producing piece of property. It was to the advantage of the slave owner to see to it that his slaves were well treated and contented.

This attitude of mind of the average Southern planter was the result of Calvinistic doctrine, which emphasized the fact that wealth was taken as a token of God’s blessings. Hence the planter could well afford to be kind and generous to his slaves so long as they produced. Also, was it not a virtue and a token of gratitude to the all-merciful God to see to it that the slave was taken care of so that he could produce still more wealth? Understanding this attitude, we can easily see why there was a sudden change of mind toward the

Negro once he ceased producing and ceased being merely a piece of property, and began to exercise his God given rights as man. The Negro was no longer the submissive slave, but rather a potential opponent in all fields of human endeavor. Once this began to be asserted in the political field in a pronounced degree, the white man resented it and the result we know only too well. Thus, the cause behind racial prejudice is the Calvinistic mentality, truly, decidedly unchristian. This cause was propelled to excessive fury by the famous factors which follow and which have been the occasions of America’s national tragedy.

President Lincoln had begun the wholesome policy of re-establishing state governments, basing himself on the conviction that there were many statesmen in the South who were loyal to the Union. By the time of his tragic death, Tennessee, Louisiana, Arkansas and Virginia had been reorganized under his plan of mercy and reconciliation. It is well to note here that Lincoln was of the firm opinion that the South had not seceded since, according to him, secession was unconstitutional. Hence his policy of gentleness and mercy is understandable. All his policies toward the South during the War were based on this conviction. At the same time, the radical members of the Republican Party considered the South as rebel and hence to be punished for its crime.

Johnson, Lincoln’s successor, followed his predecessor’s plans, appointing provisional governors to revive local administration and to assemble constitutional conventions. These conventions were to nullify the Ordinance of Secession, abolish slavery, repudiate all state debts, and reorganize the state governments. This plan was merciful and just, but because it was merciful and just it was to be repudiated. Its rejection struck the death knell to the old Union and cultivated the seeds of hatred and racial animosities.

No sooner were the presidential policies announced than the country was convulsed with the most demoralizing political conflicts. The Union Party, headed by the radical element, sought to entrench itself firmly in power, while the president wanted restoration of the Union and the old constitutional relations. This policy

meant a clear and promising party readjustment. This readjustment the radicals did not want, for it would mean the end of their power. As a consequence the radicals led by Stevens, Sumner, Wade and Butler, blocked the president on every major issue. The South was thus made to bear the brunt of the conflict and to suffer grave injustices.

The Republican Party was not united in the policy of reconstruction. This lack of unity afforded the minority group, the radicals, the opportunity to take the initiative and to formulate the policies. Complete break between the president and Congress came when Johnson vetoed the "Civil Rights Bill." This bill demanded for the freed men the same civil rights that the whites enjoyed. Johnson argued that the bill embodied unheard of intrusion of the Federal Government within the sphere of the states. In this he was correct. Johnson's veto meant nothing, for the bill was passed over his veto and from then on all other reconstruction policies formulated by Congress were passed over Johnson's vetoes.

On March 2, 1867, the Congressional Reconstruction policies were inaugurated. All that had been done was brushed aside and a new start made. The South was divided into six districts, five of which were under a rigorous and comprehensive military rule. Restoration of statehood could be effected solely on the basis of general Negro suffrage. On the surface this appears just. But in reality the harmful consequences were manifold and their effects are still keenly felt by the Negro himself. The theory was just, but the time for its enactment was not ripe.

Was there any reason for this measure of Congress? Yes, there was a reason for this severe action. The "Black Code Laws," enacted by the Southern states, gave the radicals reason to act, but not to the extent to which they did. The "Black Code Laws" were conscientious and straight-forward attempts to bring order out of chaos. On general lines the laws corresponded to the actual situations to be remedied. Some of them did bear the taint of oppression, but even this is excusable when one considers the circumstances of the time. Rigorous control was necessary till the Southern economy was sufficiently restored to absorb the freed men gradually, without further disasters. It was this that the radicals,

removed from the actual scene, failed to understand. Their minds, flooded with one-sided propaganda and encumbered by jealousies and prejudices, interpreted every action of the Southern legislators as attempts to re-enslave the Negro. This conclusion was not justifiable from the evidence produced.

The Southerners were convinced that the unintelligible proceedings of Congress in the Reconstruction policies had no purpose save the extension of the power of the Republican Party by means of Negro suffrage. This fact was clearly evidenced by the Africanization of South Carolina's state government. The recently freed slave was in no position to exercise the vote, much less political power. Don Sturzo emphasizes the fact that only an enlightened citizen can wield the vote in a democracy for the advantage of the community. How true this is in the light of the Reconstruction period! True, the Negro voted; but for whom and for what? He was told what ticket to vote. He had no choice of his own. He either voted as he was told or he didn't vote at all and starved besides. This method of voting is not healthful for a democracy, as we know only too well from the recent elections in the Russian-dominated countries of Europe. Abuse of the voting privilege is not freedom nor is it any longer a privilege. It would have been perfectly just for the Southern states to establish certain qualifications as requisite for the voting privilege.

As a result, many new state governments organized by the unscrupulous Northern agents were corrupt to the very core. The power of government was in the hands of the inexperienced and the incapable; whereas the experienced and the capable were cast aside by means of political measures. Fraud, bribes, wholesale corruption were widespread. Heavy taxation was levied upon the property owners who were already reduced to penury. These same property owners were for the most part not permitted to run for or hold office.

Many of the freedmen went beyond bounds in the exercise of their new found freedom. The whites, since they could not count upon their oppressors for protection, organized secret societies in self-protection against the excesses of both the Carpet-baggers and the Negroes. The K.K.K. was one such organization and its explicit purpose was to preserve the social and

political ascendancy of the white race. All these things served to fan the embers of hatred and prejudice. The whites and the Negroes of the South were not solely to blame, for they had proved for three hundred years that they could get along. But, one may object, there can be no free compatibility between masters and slaves. True; but there is still the fact that the chief elements fanning the fires of racial prejudice, fanned too long at the wrong time. There is no denying the fact that slavery was wrong. There is no denying the fact that the absolute abolishment of slavery with one stroke of the pen at a time of economic disaster was also inopportune. Had President Lincoln not been forced by political and international pressure to issue his famous Emancipation Proclamation, the slaves would have been freed gradually. Lincoln was a practical man and he fully realized the consequences of the sudden emancipation of slaves. He himself wanted a gradual emancipation, but the fates had decreed otherwise. On what were the slaves to live? The radicals didn't provide for them out of their own pockets. The North didn't invite the Negroes to come North where the economy was on a secure and stable basis. It is one thing to remove an evil and another to supply a just remedy for it. There was no just remedy provided, hence the Negroes had to shift for themselves; and when three million people begin to shift for themselves, animosities and hatred are bound to result.

The result might have been different. Perhaps this unchristian outlook towards our fellow man might have never germinated had the Reconstruction policies been different. Had the presidential plans been adopted the results, no doubt, would have been other than they were. The Negro would have been restricted in his activities in the political field till he was able to take an intelligent and beneficial part in them. In the end he would have acquired his political privileges and been able to put them to great advantage for himself and others without giving occasion for antagonism. What has the Negro gained by the radical plans? Not much, for even in recent elections there were attempts made to restrict Negro registration for voting in Alabama. Truly, the Negro has been sinned against and is being sinned against. We offer no solution for the problem but we do hope that this arti-

(Continued on page 149)

IT IS SNOW

IT was on May 11, 1848, that the Reverend Johann Rebmann, of the Church Missionary Society of England, discovered snow on the top of Mount Kilimanjaro. This was the first time that a white man had seen a snow-capped mountain in the region of the Equator. The reverend gentleman was unable to make a close check of his discovery; he merely sat down at the foot of the kingly mountain and read his Bible. When he finished he headed for Kilema to announce his discovery to the world.

On the following day, May 12, 1848, he had reached the Lumi River and that afternoon he was resting on the banks of the Gona River. Because a dense jungle lay before him he decided to remain where he was and wait until morning to break his way through. On May 13, Mr. Rebmann, then about 28 years of age, found himself far from his birthplace of Gerlingen, Germany. After overcoming the jungle in a fatiguing encounter lasting several hours, he and his party reached the first ditch protecting the Kingdom of Kilema, a small territory ruled by a chief called Masaki. The protecting ditch was estimated to be about eight feet deep and from twelve to fifteen feet wide. A "bridge" was located which was crossed with difficulty because it consisted of only a single tree. Then a large piece of land was reached which was completely free of bush. Presently it was discovered that here was located the camp for the guards. Several young men, clothed with skins, were encountered. These were the "soldiers" of the Mangi, or chief.

They conducted their white visitor for a distance of about half a mile and then requested that he wait until Masaki was informed. Beneath a shady tree Rebmann waited for about an hour. The time was spent in admiring the beautiful and fertile country and no doubt some of the time was passed in reading the Bible. Then the soldiers returned and led their visitor to the residence of Masaki.

The entrance to the royal village was protected by a ditch and wooden barricade. The ditch here was similar to the one encountered at the frontier but the wooden bridge was wide. The reception at the palace was very hospitable. The "king" was very anxious

to see a white man, for the chiefs of Kilimanjaro had heard of the power and skill of the white man and were desirous of enlisting his services. In fact, it was reported that some chiefs had sent some of their warriors in search of white men with a view to introducing in their territories some of the white man's progress. At the reception a sheep was killed and a piece of the skin of the dead animal was wrapped around the middle of the right hand in the form of a large ring. This was part of the ritualistic ceremony by which Rebmann was declared a "Son of Masaki." Another and important part of the ceremony was the presentation of gifts by the new "son." These gifts would cost about twelve dollars today and consisted of cotton, clothes, beads, etc.

Johann Rebmann remained in Kilema until May 29, 1848. Whether it was the hospitality or his sore feet that prompted him to remain in Kilema for two weeks we do not know. Anyhow he had come primarily to speak about religion; and perhaps he was of a mind to make certain of the truth of his discovery. However, he started to "give religion" to his kingly host, but apparently with no success. Johann could surmount the jungle, but not the ignorance that shut out his biblical religion from the palace personnel. "Do you know the countries where the sun rises and sets?" asked Rehani, an attendant of the king. Rebmann took a candle and a calebash and proceeded with the classical demonstration, but without any satisfaction either on his part or on the part of his imperial audience. Then he attempted to explain the movement of the sun from the point of view of "what appears to be." Just what that explanation was and with what success it met we do not know.

His rest in the palace in the bush soon cured his tired feet. His failure to convince Masaki did not dampen his interest in crowns. He was most interested in how real was that white crown on Kilimanjaro. With feet again ready for action he made several trips to view the mountain and the surrounding country. He was, however, informed to keep away from the great plain that lies between Kilimanjaro and the other mountains he could see in the distance because this land

was occupied by the hostile tribes of Wakwafi. On leaving Kilema this is what Rebmann wrote about Masaki: "He is a young man, very lively, who looks very intelligent and kind; his appearance gives the impression of a real chief." No doubt the missionary had the failure of his demonstration of the movement of the sun, and some other failures too, in mind when he wrote the word "looks" in the above sentence.

After his departure from Kilema we next find Rebmann at Rabai and the date is June 11, 1848. We also find a partial record of the impression Johann Rebmann's discovery caused on the world of science.

When the report of the extraordinary discovery was published it caused a real sensation throughout Europe. Some gave the news a sympathetic reception. For others the presence of snow in the region of the Equator was considered impossible.

One review said: "We have not here the observation of a man of science, but the impressions of a simple and pious missionary. The account given by Dr. Rebmann is, however, a valuable document despite its numerous deficiencies. There is a point in the account that calls for some investigation; namely, the report of the existence of perpetual snow on the top of Mount Kilimanjaro. . ."

The review further quoted the objections of Desborough Cooley, President of the Royal Geographical Society of London, a recognized man of science: "A mountain covered with perpetual snow in the neighborhood of the Equator could not have an elevation less than 20,000 feet. Such a peak should be visible for a distance of at least 150 miles. . . But Mr. Rebmann, who could distinguish the peaks of Wassin near the sea at a walking distance of seven days, could not see Kilimanjaro at a lesser distance. His imagination has been greatly excited by all he had heard about a 'great mountain' in the Chaga country.

"When he was in Taita," continues the London scientist, "at a five day walking distance, he climbed a hill in order to see the famous mountain. . . ! Is it credible that, from such a distance a colossal peak could not be seen? . . . The description he gives is very indefinite and obscure. . . He per-

ceives it for the first time at a distance of twenty five miles; he sees 'something white,' and he concludes that 'it is snow.' This idea develops with astonishing rapidity. The 'something white' grows into 'a beautiful snowy mountain;' then the snow becomes 'eternal' and 'a perpetual winter' is found! When the mind of a traveller is entirely occupied by a dominant idea, all his observations are inevitably falsified by that exclusive thought.

"To conclude," goes on the commentator, "I deny completely the existence of snow on Mount Kilimanjaro. The proof of its existence depends entirely on the evidence of Mr. Rebmann, which is opposed to that of the natives. He has gathered it not by sight but by induction, and in the visions of his imagination."

A very interesting and scientific book on Kilimanjaro, was written by Archbishop Le Roy, and therein the author notes that another German traveller, Baron von der Decken, made a visit to Kilimanjaro some years later, in 1861, and saw the mountain that "the anathemas of science had not crushed to pieces." In the following year he climbed the mountain for a distance of over two miles and drew a pretty good outline map of the country. But it was another German traveller, Dr. Hans Meyer, who, with an Austrian Alpinist, named Putscheller, finally reached the dome of Kibo. —J. Soul, C.S.Sp.

THE MAIL BOX

Singa Chini: Gare mission had the Golden Jubilee of its foundation on September 12th.—Father Noppinger, C.S.Sp.

* * *

The Chancery, Buffalo, N. Y.: With my grateful acknowledgement of your letter I wish to express my own sincere thanks for the participation of your community in the Mission Exhibit which formed such an important part of our Eucharistic Congress.

Monsignor McDonald tells me that the Exhibit drew three hundred thousand visitors. We thank God for the opportunity to help so many people learn something about the missionary activities of the Church.—Bishop O'Hara, C.S.C.

* * *

The sound word that cannot be blamed; that he who is on the contrary part may be afraid, having no evil to say of us. (Titus 2, 7, 8).

OURSELVES INCORPORATED

RIDGEFIELD

FROM high on this foothill of the Berkshires, we have watched thirty more suns climb above the opposite wall of a yawning abyss. And now as we pen another page in the Ridgefield diary, the autumn wind is weaving a plaided blanket from the falling tinted leaves.

On September 5, we once again listened to the voice of a clerical novice solemnly take the three simple vows of religion. Our hearts leaped with joy, for within a year, if it be God's wish, we too will be kneeling before our Blessed Lord and pronouncing those sacred words. Three days later on the feast of the Nativity of the Blessed Virgin, there was born another clerical novice. His oblation was a renewal and reminder of the promises we have made. Pray that we may be ten more of His chosen sons.

The advent of Father Wilson to Ridgefield filled the vacant bursar's chair. Happy is he as would any bursar be, to know that his flock will not go hungry this winter. Our bins are replenished with a copious supply of potatoes. The empty jars of this past year once again are filled with good home-canned vegetables and fruits.

With the setting back of the clock, we cast off the summer rule and donned the rule of winter.

During the month Fathers Holmes, Schroll, Frommholz, J. Walsh and Stocker visited the community. Father Francis Trotter also paid us a visit—his periodical visit as our extraordinary confessor.

* * *

CORNWELLS

SPRING and summer change not only a young man's fancies. Father Bryan changed his red pencil and copybooks for a lawn mower. He was seen cutting the grass at the cemetery nearly every day. In fact, all the fathers helped the brothers keep the property in good shape: Father Sheridan on the ball field, Fathers Jones, Kettl and Schoming on the lawns (Father Duffy had bought two new power mowers); Father Zaborowski gathering flowers for the altars, Father Duffy picking the vegetables—and Father McGurk in the berry patch. Father Weigand renovated the floors of the Fathers' rooms.

One hundred and six students arrived to start the new scholastic year. A Solemn High Mass on the feast of Saint Peter Claver, September 9, officially marked the opening. Fifteen minute classes in the morning enabled all to ease into the routine.

Among the missed was Father J. C. Pergl, whose table wit and enthusiasm for work around the property and in the science laboratory cannot easily be forgotten. His new field of labor is in Rock Castle, Virginia. We welcome in Father Pergl's place, Father Clemence Lachowsky, another enthusiast for work and study.

The new front entrance is taking shape and the fathers' lavatory on the second floor is just about finished. It's new arrangement is very practical and modern.

Father Lechner visited us over night after seeing the young fathers off for Africa. Very Reverend Father Griffin and Father Francis Trotter dropped in for a short visit. Father Provincial and Fathers Connors and Dougherty brought Father Wingendorf (just returned from Africa) to see us. Mr. Francis X. Malinowski and Mr. Edward A. Bushinski came to say goodbye before departing for Fribourg.

Seeing the winter coal going into the cellar brings the football season to mind. The baseball season ended on a blue note—a defeat handed us by Saint Charles, Cornwells—13 to 6. Errors, we said!

Father Lachowsky has registered at La Salle for work in science, and Fathers Puhl and Schoming are taking classes in General Education at Temple University.

Father Kettl returned from his home in Ford City, Pa., with the news that his mother is paralyzed as a result of her recent shock.

* * *

FERNDAL HERALD

CLASSES began on September 9 but the speed of the course has been slowed up somewhat by the many incidents recorded in the journal throughout the month.

On September 12 High Mass was celebrated by the African missionaries. During the morning they all left cheered on by the community gathered in the courtyard. The rest of the day was free.

Another day—September 16—was

set aside for Father Quinn's funeral. His body arrived the evening before and the Office for the Dead was sung. The mass was celebrated by Father Provincial, assisted by Father Francis Smith as deacon and Father Superior as subdeacon. Quite a few of the Fathers of the Congregation—as well as those of the diocese—were present, and a few relatives.

The celebrated Father Vann, O.P., gave us a talk on Saturday morning, September 20. He treated very interestingly and very clearly the topic of seeking perfection by means of purifying and perfecting our every level of being—sensitive, intellectual, and spiritual. It is of the utmost importance to have a correct philosophical and theological concept of man so as to be able to arrive at sound ascetical principles, which principles then will be rightly ordered as adequate means to the one ultimate end—charity. With regard to detachment, it is not a killing of the creature that we should seek but rather the killing of the ego which insists upon a misuse of the creature in the form of possession. Typically English, he was possessed of a vital personality and clarity of thought.

Almost in the shadow of the World Series was our own semi-annual engagement with Maryknoll. We are proud to announce that we did it again, this time to the tune of 6 to 2. These victories seem sweeter in light of the long string of wins by Maryknoll up to last year. May they (our victories) continue for many years to come.

On the evening of September 25 we smoked and sang good-cheer to the three destined for Fribourg—Messrs. Bushinski, Malinowski and Feeley. Then on the following morning the community again gathered in the courtyard to give farewell. The afternoon was free.

The chapel was invaded by a group of professional painters on September 29 and now a new cheerful color scheme presents a brighter setting for future liturgical functions.

And with it all the manual labor program proceeds. The corn was attacked; the tomatoes were canned; the apple trees were stripped; plans for the grapes are being laid. The long winter months offer no hazard to the tables of Ferndale. Eleven hundred bushels of potatoes were harvested and now await their cooking, boiling, frying, etc., completely at the mercy of the cook (a new one again).

WASHINGTON NEWS

THE present members of the Capital Community got together for the first time at the beginning of October, but the get-together was of short duration, lasting exactly five days; being terminated by Father Provincial's departure for the retreat in Kansas City. Father Guthrie joined him there later. We expect to be united again, however, before Christmas.

Father Griffin, Visitor from the Mother House, made his September visit an official one, leaving here for Rock Castle, Salisbury, etc. We hope to have him back before he leaves the country.

Fathers Connors and Dougherty, together with Fathers Lucey and James J. White, took part in the Mission Exhibit held in Buffalo in connection with the Eucharistic Congress of the Province of New York. Through the kindness of the scholastics at Ferndale, the African Hut was displayed at the Exhibit and proved to be, according to those present, a great attraction.

Incidentally, a problem has arisen in regard to the two Fathers White, both of whom are James J., both from Philadelphia, and both attached to Kilimanjaro. One suggested way out of the difficulty is to use the names Wimpy and Ypmiw (which is not Kiswaheli—nor cricket, either—but the first name spelled backwards).

We have little to report on the doings of the Not Yet Club. A few individuals have forfeited their memberships. Worthy of note is the fact that Father Dougherty was a member in good standing until he received his appointment here.

Visitors have been many, with all sections of the Province, including Kilimanjaro and Puerto Rico represented. No, we correct that: California has yet to send a delegate. However, if the mountain won't go—

Some of the priests from the NCWC residence, just two blocks away, drop in occasionally. Members of various religious communities: Benedictines, Oblates, Immaculate Heart Fathers, White Fathers, etc., have put in appearances.

Although the usual Sunday ministry continues, Father Holmes is no longer chaplain to the Madames of the Sacred Heart. They have transferred their school from the center of the city to Bethesda, a suburb in Maryland. A priest from a religious house near them is now chaplain. The nuns re-

quested that Father Holmes continue as chaplain but the distance was too great. Father Holmes will have no trouble at all getting letters of recommendation from them any time he wants.

* * *

LINEUP OF OUR LEVITES

	Cornwells	Ridgefield	Ferndale	Fribourg	Total
Dioceses					
Philadelphia	14	3	21	4	42
Pittsburgh	16	1	11	1	29
Hartford	15	3	4		22
Boston	8		5		13
Buffalo	7		1		8
Detroit	4		4		8
New York	6		1		7
Brooklyn	3		5		8
Altoona	5				5
Providence	3		2		5
Harrisburg	2		1		3
Rochester	3				3
Camden	2		1		3
Syracuse	2			1	3
Trenton	1	2			3
Fall River			2		2
La Crosse	1	1			2
Baltimore	1				1
Grand Rapids	1				1
San Francisco	1				1
Saginaw	1				1
Youngstown	1				1
Charleston			1		1
Galveston			1		1
Oklahoma City	1				1
Springfield (Mass.)			1		1
Totals	98	10	61	6	175

OH MY GOD TRINITY I ADORE

(Translated from the Flemish)

Higher than my eyes are lifting me
Farther than the winds are hastening

Deeper than the deepest caverns of
the sea

God alone o'er all is ruling mightily,
The One Triune substantial Entity.

God is, God was and ev'r will be,
Now and yesteryears and through the
morrrows,

And speaks His Name,

I AM,

Throughout eternity.

—Guido Gezelle.

* * *

So let your light shine before men
that they may see your good works
and glorify your Father who is in
heaven. (Matt. 5, 15).

BULLETINS

SHREVEPORT, LA.

Our Lady of the Blessed Sacrament

THE year 1940 saw a change in pastors; Father Joseph J. Cassidy was called to the Mission Band after six years of fruitful service, and Father John M. Lundergan, (former master of novices) replaced him. Later that year Father Joseph A. Baumgartner came to reside here till his death in 1943.

That same year saw the construction of the new convent for the sisters. Up to this time the nuns had been living in quarters cut off from the school building. The new building, a frame structure, covered and sided with asbestos shingles, is large enough to accommodate seven sisters. The convent cost nearly six thousand dollars. There is no debt.

In May, 1941, His Excellency, Bishop Desmond, of happy memory, administered confirmation to a class of 90. In November Father Clarence Howard, S.V.D., gave a mission, which was much appreciated by every one. It was quite a novelty for the people of Shreveport to see a colored priest. Much good was done by the presence of Father Howard during that week. Later two other colored priests came for the same purpose and with similar results.

In 1943 Bishop Desmond returned and confirmed a class of 67. In October, 1944, Father Anthony J. Walsh came to start a new mission in the Hollywood section of the city, St. Daniel's.

During the war over sixty of our boys were called to the service of our country and, thanks be to God, all returned safely.

Towards the end of 1945 we lost our great benefactor, Bishop Desmond. Early in 1946 Monsignor Charles P. Greco was appointed Bishop of Alexandria. On his first visit to Shreveport, he said the late mass for our people and it soon became evident from his fatherly talk that day, that we had another true friend in the person of our bishop.

During the war years, and since, with plenty of employment and high wages, the enrollment of our school has greatly increased. We were able to secure the services of another sister, and so open a kindergarten. Now

with the five Holy Ghost Sisters, we have every available space in the school occupied with pupils, mostly (that is, two to one) non-Catholics. There have been several conversions from amongst the scholars.

The rest of those six years were rather routine in their course and may be summarized as follows:

Baptisms: Adults, 123; Infants, 114. Marriages: Catholic, 8; Mixed, 40. Funerals, 25. Confirmations, 191.

This year (1947) is the twenty fifth anniversary of the establishment of this mission. It is planned to have an appropriate celebration later in the year.—J.M.L.

* * *

ABBEVILLE, LA.

Our Lady of Lourdes

THE years from 1940 to 1946 have been marked by steady progress at our Lady of Lourdes parish. In 1944, before relinquishing his pastorate to serve as chaplain with the U. S. Navy, Father Joseph J. Cassidy paid the final installment of the debt on the rectory, thus leaving the parish entirely free from debt. We now have a church, school, and rectory, and a hall which was built by the St. Joseph Society before the parish was formed.

Our only need at present, and it is a grave need, is for a convent and sisters to teach our young people. We hope to raise sufficient funds for this purpose in the not too distant future. The development of the school has kept pace with the rest of the parish. From 116 pupils in 1940, the enrollment increased to 166 in 1946. Last year the entire building was renovated on the inside, and an additional class room was built to provide for the growing attendance. This year we installed a fully equipped cafeteria for the convenience of the pupils, and about one hundred hot lunches are served there every school day. The people in this vicinity have an opportunity to attend one of three Masses on Sunday, two in Abbeville at 6:30 and 9:30, and one at the nearby mission in Kaplan at 7:45. There is also Benediction of the Blessed Sacrament on Sunday evenings; and devotions in honor of our patroness, Our Lady of Lourdes, are held every Thursday night. Once a month, on the first Fridays, we have a Holy Hour of reparation from 7-8 P.M. Our parish study

club, which now has thirty active members, meets every Sunday night. At the present time we are studying the history of the Church.

Kaplan, our recently acquired mission, has made remarkable progress in a short time, although, because of the scarcity of materials, we have not as yet been able to build. Mass is said at the mission every Sunday in the public school, and catechism classes are conducted there every Wednesday afternoon. This year there are forty children preparing for first Holy Communion in Kaplan, four of whom are converts.

Statistics: Baptisms, 208; Confirmations, 109; Private Communions, 191; Solemn Communions, 116; Converts, 17; Marriages, 85.—J.B.D.

* * *

ISLE BREVELLE, LA.

St. Augustine

THE full meaning of December 7, 1941, was brought to the minds of the members of St. Augustine's parish when one hundred and seventy one young men were called to the services. Immediately the entire parish proclaimed its reliance upon God by recourse to prayer for victory and peace. The price demanded for this forced six members of the parish to make the supreme sacrifice. It is hoped that throughout the years their sacrifice will never be forgotten and all will remember them in their prayers.

It was during the trying times of the war that a great sorrow entered into the heart of the parish. For in 1943, Father Joseph A. Baumgartner passed to his eternal reward. Twenty-five years of priestly ministry were given by him to St. Augustine's. During all this time he was loved by everyone. Today when his name is mentioned, it seems to be always spoken with a note of reverence. There can be no doubt that as long as St. Augustine's continues in existence the name of Father Baumgartner will live.

In spite of the shortages brought about by the war some improvements were made. New roofs were put on the school and church. These roofs are the best to be had and should, barring any upheaval of nature, last for years. The interior of the church has been lined with insulating board

and the ceiling with insulating tile. Due to this, the church is a few degrees cooler in the summer months. The winter needs of the church and rectory are now taken care of by gas heaters. Their installation is a vast improvement over the wood stoves which tried for years to give some warmth with little success. Last year saw gas installations made in the convent, which are deeply appreciated by the sisters.

The great flood of a year ago will never be forgotten in St. Augustine's. One mission chapel felt the full effects of the raging waters, but being of strong construction, it was not seriously damaged. Many members of the parish saw their homes and prized possessions competely destroyed. Because of this, some families, especially those living in the mission areas, have moved to other sections, claiming that they do not care to live in constant dread of another such catastrophe. Even those who are remaining in the parish fear that a flood may come again.

The returning veterans have shown to the parish a deep love for their faith. No doubt the things they saw and experienced made them realize the nearness of God. At this time more and more, especially of the younger men, are moving to the large cities. Very few have returned from the war plants to make their homes once again in the parish. It seems that the future of St. Augustine's will depend on whether the cities can offer the necessary security to those who have left or are leaving the parish.

Parish Statistics

Year	Baptisms	Marriages	Funerals
1941	56	12	18
1942	35	6	26
1943	47	8	11
1944	45	12	17
1945	26	13	8
1946	41	24	16

—J.J.G.

* * *

MANSURA, LA.

Our Lady of Prompt Succor

THE Church of Our Lady of Prompt Succor was built ten years ago by Most Reverend Daniel F. Desmond, D.D., Bishop of Alexandria in Louisiana. Prior to the erection of Our Lady's Church, the Colored Catholics of Mansura attended Mass in St. Paul's with the Whites.

Very Reverend M. P. Nothofer, still pastor of St. Paul's, received \$5,000.00 from Father Cushing (now Arch-

bishop) of the Propagation of the Faith Office in Boston, to build the church for the Colored people of Mansura whose population was growing rapidly.

When the fine church was built Father Nothofer had some money left so he added a class room to the two room school for Colored children.

Though built in 1937, the Church was officially dedicated by Bishop Desmond on May 26, 1938. Present at the ceremonies were Father Thomas A. Wrenn, pastor of Holy Ghost Church in Marksville, the first priest to administer to the new congregation; Fathers Cronenberger, Long, Keane, Wilson, Frederick, Edward Dooley, Campbell, Huber, Vorndran and the diocesan clergy, Father Nothofer, Monsignor Van der Putten, Fathers James E. Howard (present chancellor), S. J. DeKeuwer, Herman Couvillon, Vincent Couvillon, and M. L. Plauche.

Father Wrenn, smiling, jovial, interested, patient, soon won the hearts of the new congregation and put in a fine circular cement walk from the main entrance of the church, with two outlets to the road. He also had two (modern for Mansura) outhouses built to take care of the emergency needs of his flock.

Father Wrenn had the first baptism in the new church on September 18, 1937, eight months before the official dedication.

In December of 1939, Father John F. Dodwell inscribed his name for the first time in the baptismal register. During Father Dodwell's sojourn in Avoyelles Parish the first confirmation in the new Church took place on May 12, 1940. Bishop Desmond confirmed the class.

The name of the third priest to care for Our Lady's people, Father William L. Lavin, appears in the baptismal register for the first time on September 13, 1941.

The first pastor appointed to the newly formed parish of Our Lady of Prompt Succor was Father F. X. Walsh, who administered baptism for the first time on September 19, 1942. Father Walsh released for war work the Colored girls who taught in the school, and obtained the excellent services of three Sisters of the Holy Ghost from San Antonio, Texas. He also acquired more land and a home for the sisters with the help of Bishop Desmond. Father Walsh had the sisters' home beautifully remodeled. He also had the church painted, and a

beautiful fence built along the road in front of the church.

Father James A. Murnaghan was appointed second pastor of the new parish in July, 1944. His first task was to furnish the convent for the sisters coming in September.

Bishop Desmond appointed Father Murnaghan to care for the Colored Catholics in Moreauville, seven miles southeast of Mansura. On November 1, 1944, Father Murnaghan said the first mass there in the newly built church. On February 12, 1945, Father Murnaghan moved from Holy Ghost Rectory in Marksville to reside in the parish of Our Lady of Prompt Succor in Mansura. The new house (quite small) serving as a temporary rectory was purchased for \$1,400.00, obtained through donations from friends of the pastor up Boston way.

The school enrollment increased rapidly when the sisters arrived. At the end of the first school year some young men and women 20 and 21 years of age graduated from the seventh grade. That was in 1945. There will be no graduation this year as an eighth grade is to be added.

There is no public school for Colored children in Mansura. A new assembly and lecture hall, with an adjoining classroom and a kitchen was erected in 1946. The new facilities were necessary and will prove an assurance against encroachment of secular education in this very Catholic town. (Father Murnaghan himself designed and built the hall. Ed.)

On August 15, 1946, Moreauville was made a separate parish with Father Joseph J. Cassidy, returned Navy chaplain, as first pastor. There are two Masses in Our Lady of Prompt Succor church on Sundays and holydays, in the winter at 7:30 and 9:30, and in the summer at 7:00 and 9:00.

The first mission, in the spring of 1945, in Our Lady of Prompt Succor parish was preached by Reverend Cornelius McGraw, C.P., who gave a renewal in the spring of 1946.—J.A.M.

* * *

LAFAYETTE, LA.

St. Paul

Father John C. McGlade was pastor of St. Paul's from 1935 to 1945. In 1940 the assistant pastors were Fathers Anthony D. Ray and William J. Keown, Father Ray having come the same year. In 1941 Father Keown became an Army chaplain and his place was taken by Father Wil-

liam G. Marley who remained here for three years. Father Edward F. Dooley was appointed in 1944. In 1945 Father McGlade became director of St. Joseph's House in Philadelphia, and Father Joseph P. Loneragan succeeded him at St. Paul's. Last year Father Edward F. Dooley went to Opelousas and Father Anthony Kliche replaced him here.

1940 was a year of "high water." The colored refugees, about twelve hundred in number, were housed and taken care of in St. Paul's School, Holy Rosary Institute and the colored public shcool. Father McGlade was in charge and his efficiency in handling a difficult situation won high praise from the National Red Cross officials and from His Excellency, Bishop Jeanmard.

In 1940 Father McGlade rented a hall in a distant part of town. The hall is now Good Hope Chapel and mass is said there daily. In 1942 Father Marley established a mission in Long Plantation, a settlement six miles east of Lafayette. Mass is said there in a school house on Sundays.

During the past six years a number of improvements have been made. All the buildings have been painted. Property in the neighborhood of Good Hope has been bought and all debts paid. New Stations of the Cross have been erected, the many statutes have been painted, a new hand-wrought bronze communion rail has been installed. A little house, thirty feet by thirty feet, was built on the premises for Preston who has been factotum here for nineteen years. Last year the rectory was painted on the inside. Just now painters are busy on the dome of the church.

A drive was begun last year for funds for a gymnasium. The Catholic War Veterans (the commander of the local unit serves on the National Board of Directors) help in making a success of "St. Paul's Youth Progress Program."

Baptisms	First Communions	Marriages
1940...92	1940...74	1940...24
1941...93	1941...39	1941...33
1942...68	1942...87	1942...15
1943...64	1943...59	1943...31
1944...83	1944...62	1944...17
1945...85	1945...47	1945...30
1946...113	1946...72	1946...45
Deaths	Confirmations	
1940...38	1940...128	
1941...28	1942...115	
1942...28	1944...78	
1943...36	1946...119	
1944...41		
1945...30		
1946...46		

—J.P.L.

LAKE CHARLES, LA.

Sacred Heart

The war years brought boom days to Lake Charles and to Sacred Heart parish. Reports of higher wages and better living conditions in California were heeded to such an extent that many families migrated westward. On the other hand, lured by war-born industries in our own city, many families from the rural sections of the central part of the state, and especially around Opelousas and Eunice, settled in the Highland Addition development on the outskirts of Lake Charles. A returned service man emphasized this increase by remarking that he could not find his home. Where there were a few scattered houses in 1940 there was now a populous district with new streets lined with modest frame dwelling houses and many grocery stores and the inevitable taverns. A census taken in the spring of 1946 disclosed 200 Catholic families with 997 souls living in this district alone and entirely outside the city limits, although immediately contiguous to it.

Work on the new Sacred Heart church was begun on July 26, 1941. On February 16, 1942, our Most Reverend Bishop, Jules B. Jeanmard, D.D., dedicated the neat, brick-tile church. The debt is long since liquidated.

To make room for the church, the small rectory was moved from its position fronting on Mill Street to Louisiana Avenue. It was completely renovated and enlarged by the addition of a bedroom. The church yard was beautifully landscaped under the capable and artistic direction of Father William J. Long.

Father Long succeeded Father Charles B. Hannigan as pastor of Sacred Heart parish in February, 1940. It was under his direction that the new church was built, the rectory enlarged, and other improvements made during the major portion of the period covered by this bulletin. Father Long celebrated the silver jubilee of his ordination on November 18, 1942.

The Reverend Harold Perry, S.V.D., the first young man of the parish to be raised to the dignity of the priesthood, celebrated his first solemn mass in Sacred Heart church on June 4, 1944. Six young men of the parish are at present studying in the various houses of the Society of the Divine

Word, promising a succession of priests, sons of the parish.

In 1944 the silver jubilee of the establishment of the parish was fittingly celebrated. A large statue of the Sacred Heart was erected between the church and the rectory to commemorate the joyous event.

Father Anthony J. Hackett replaced Father Long in April, 1945. In April, 1946, Father Edward J. Reckettwald was named pastor. The present assistant pastors are Fathers Paul A. O'Donnell and Francis T. Colvard.

Year	Baptisms	Marriages	Deaths
1941	150	32	29
1942	127	39	31
1943	171	50	28
1944	177	38	31
1945	180	36	22
1946	226	61	36

—E.J.R.

America's National Disgrace

(Continued from page 143)

cle has given a background for a clearer understanding of the situation.

There was another way out of the difficulty and that was the gradual abolishment of slavery. Had this plan been adopted the slave owner would have been reimbursed to some degree for the loss of his slaves and the newly freed slaves would have had the occasion to fit into or establish themselves in an unstable economy gradually without disrupting it entirely. In this way hatred would not have been fanned to a blazing inferno, the heat of which is felt to this very day and will be felt for many more years unless men will soon learn to love one another. — Tosello O. Giangiacomo, C.S.Sp.

You are the light of the world. A city seated on a mountain cannot be hid. (Matt. 5, 14).

* * *

Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice; he that speaketh truth in his heart who hath not used deceit in his tongue; nor hath done evil to his neighbor; nor taken up a reproach against his neighbors. (Ps. 14, 1-3).

OUR PROVINCE

Vol. 16 - No. 12



December, 1947

AVIS DU MOIS . . .

"Because thou art lukewarm. . ."—Tepidity.

THE EPIPHANY . . .

The world depends on you and me to show it Christ.

PRACTICAL UNION . . .

The grace of the Holy Spirit quickens and governs all our activities when we have renounced all natural activities and reactions—The Spiritual Directory.

MAY THE PEACE OF GOD,
WHICH SURPASSES ALL UNDERSTANDING,
KEEP YOUR MIND AND HEART
IN CHRIST JESUS OUR LORD.

• FERVOR •

CHARITY •

SACRIFICE •

December, 1947

Vol. 16

No. 12



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A., and printed by Westland Printing and Stationery Company, 8414 Georgia Avenue, Silver Spring, Maryland

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Appointments:

Father A. F. Wingendorf, Hemet, California.
 Father E. N. McGuigan, Ferndale.
 Father C. Wolffer, Conway, Arkansas.
 Father E. J. Beriault, Tuscaloosa, Alabama.
 Father E. F. Dooley, Ft. Smith, Arkansas, pastor, bursar.
 Father G. P. Rengers, Tarentum, Pa., pastor.
 Father D. T. Ray, Cornwells.
 Father E. F. Kirkwood, Arecibo, Puerto Rico.
 Father W. L. Lavin, Tulsa, Oklahoma.
 (See page 163)

New Addresses:

Box 415, Juncos, Puerto Rico.
 Route 1, Box 18, Hemet, California.
 St. Catherine's Rectory, East of Commons, Little Compton, R. I.
 Father Charles L. Diamond, chaplain (Major), 2128th Army Service Unit, Station Complement, Fort Knox, Ky.

Arrivals:

September 30, at New York by KLM plane from France, Father Laurent Henninger en route to Haiti.
 October 8, at New York, from France, on the SS. Oregon of the French Line, Fathers A. Gosse and W. Bihan en route to Haiti.
 October 8, at Norfolk, Va., from France, on the SS. Beauvais of the French Line, Brother Leonce Fidaniel en route to Haiti.
 October 24, at New York, via KLM

plane from Haiti via Miami, Father Etienne Grienberger.

October 27, at New York, from Canada, en route to France, Father Marcel Delisle.

October 28, at Philadelphia, Pa., via SS. Isigny of the French Line, Father J. J. Morvan and Brother Tudy Kerviel en route to Haiti.

November 16, at New York, from Canada, Fathers Lionel Grondin, Andre Vigneault and Brother Robert de Carufel en route to Benoue, Equatorial Africa, by steamer via New Orleans, La., (November 19).

Departures:

September 30, from New York, via KLM plane for Haiti, Father Laurent Henninger.

October 8, from New York, via AAXICO plane for Haiti, Fathers A. Gosse and W. Bihan.

October 9, from New York via AAXICO plane for Haiti, Brother Leonce Fidaniel.

October 29, from New York, via SS. America, of the United States Lines, Father Marcel Delisle en route to France.

October 31, from New York for Haiti, via AAXICO plane, Father J. J. Morvan and Brother Tudy Kerviel.

Secretary General, Father Marcel

Navarre:

The information asked for on Form No. 27, mailed recently to all the professed members in the province should be typed or block printed rather than hand-written to insure accuracy and to make the copyist's task easier and the files of the Secretary General as complete as possible.

New Publication:

"Listen To This!" Retreat Readings for Catholic Youth by Rev. Charles P. Connors, C.S.Sp., J.C.D., 126 pp., Catholic Book Publishing Co., New York, N. Y. Price \$1.25.

Profession:

Ridgefield, Conn., October 11, 1947, Brother Thomas Joseph (John Sloan).

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Father Henry McDermott	January 9, 1931	68
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Brother Burchard Thome	January 14, 1932	81
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Mr. Edwin Woll (scholastic)	January 16, 1918	23
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Father Joseph Sabaniec	January 16, 1926	89
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Father Francis X. Roehrig	January 21, 1919	34
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Father Joseph Strub	January 21, 1890	57

THE EPIPHANY

EACH event of Our Lord's life is a mystery, or as Dom Marmion put it: "a visible song of an invisible divine reality." Every one of Christ's actions merited for us particular graces; and the graces merited were different according as the actions performed were different. Thus His nativity merited for us one grace, His passion another.

Moreover, Christ's actions are not merely historical facts; but coming from a divine Person, they bear within themselves a certain note of eternity. To quote our own Father Leen: "They are quasi-sacramental in character . . . They possess a divinizing power . . . They are not dead, static, historical happenings that have been. They are living and dynamic." It is significant that Father Leen uses the carefully chosen term, "quasi-sacramental." In former days, the terms mystery and sacrament, seemed to be almost convertible. St. Paul's words regarding marriage come to mind: "**Hoc est magnum mysterium.**" And as we all know, they were until recently translated officially into: "This is a great sacrament."

Christ's mysteries then, are objective realities, existing independently of our minds and possessing a certain power and character of their own. Many Church Fathers refer to this "power and character" as the "vis mysterii." But how are we to contact this power? How are we to tap these sources of grace? Dom Marmion and Father Leen both give us the same answer: "Through contemplating them in faith." When we exercise our faith on a particular mystery, that mystery itself is said truly to act upon us, and this in a more than merely psychological way. It becomes our life work therefore, to allow their power (which is the power of Christ) to replace more and more completely our own natural power, until finally, having entirely lost our own life and found a divine life, having cast off the old man and put on Christ, in other words, having undergone a complete transformation into Christ, we can say truly, "I live now not I, but Christ lives in me."

Now the best way to establish this transforming contact with Christ's mysteries is to take part in His Mystical Body's re-enacting of them. For although they are always present, and

can therefore be contacted at any time, still, when the Church re-enacts them, they do (in some mysterious, inexplicable manner or mode) become present and operative "in a very special way," that is, "really and objectively, though sacramentally." Thus the particular graces merited for us by the Nativity are indeed "tapped" when we recite and "contemplate-in-faith" the third Joyful Mystery of the Rosary. But these graces are contacted in a very special way (and they therefore influence us much more) when during the Christmas Season we take our part in the Church's celebration (representation in its most real sense) of this mystery.

This is precisely why the Church can attach such importance to a particular day in the year. This is why she will spend weeks in preparation for a particular feast. This is why at Easter time she can repeat so often the thought: "Haec Dies," and why throughout the whole Christmas octave, she repeats daily: "**Hodie** Christus natus est; **hodie** Salvator apparuit; **hodie** in terra canunt angeli, laetantur archangeli; **hodie** exultant justi, dicentes: Gloria in excelsis Deo." The repetition brings out clearly enough how important "today" is.

Similar importance is given to our present feast of the Epiphany. "**Hodie** the star led the Magi to the manger; **hodie** Christ willed to be baptized by John in the Jordan, **hodie** water was changed into wine at the wedding feast." Let us look into the nature of this feast (to which the Church attaches such importance) and discover its meaning and message.

Christmas has presented to us the simple fact of the Incarnation, that the Son of God has become the Son of Man: *Verbum caro factum est*. Today the Epiphany takes us a step farther. It adds a new note. He not only became man, but He **appeared** to us, He was active among men, and He worked with us. We cannot stop at a mere contemplation of the Baby in the cave. We have to see also the man, showing Himself to the Gentiles, and beginning His active public life, His mission of changing the world. (It is a wise order the Church follows here. She would have us spend twelve quiet days contemplating the simple but overwhelming truth of the Nativity

before rousing us to the action of the Epiphany.)

Everybody tells us: "Today more than ever the world needs Christ." Yet the statement is not exact. A person can not be said truly to "need that which he has already; and truly, the world today does have Christ. But although it **has** Christ, it does not **see** Him. Once again, there is one in their midst whom they know not.

Yes, is not this precisely the meaning of the mystery we are presently reliving? Christ is manifested: He appears to the world: He is seen by the world—or at least, He should be.

But the crux of the situation is this, that in 1948 Christ is, according to His own plan, **unable** to manifest Himself. We have Him bound, hand and foot! For **we are** His hand. We are His foot. If we do not move, He cannot move. And thus is He bound! Poor world! Its only chance of seeing Christ depends on whether or not you and I feel like showing Him to it!

Today, therefore, it is not enough for the Christian to live His own life, however, good it may be, and to get himself into heaven. It is not enough to live a good private life which the world does not see. All that is wonderful. It is the Nativity. But two thousand years ago Christ was not content with a Nativity. He insisted on being seen. Moreover, He is the same yesterday, and today, and forever. He still insists on being seen.

We must then, as Father Vann puts it, be "outward-turning." We must have a mind not merely to save ourselves, but to save the world. Despite our unspeakable unworthiness, weakness, and general incompetence, God has decided for some reason or other that we (of all people) should be lights of the world, that we should shine before men. He has placed on us the awful responsibility of the Epiphany, of manifesting Christ to the world.

Is this Pharisaism? Is this "doing good in order to be seen by men?" It certainly could be that, easily enough. And for many of us, it no doubt will be that. But among Americans today (especially those of the male sex) Pharisaism is not a common fault. Rather the opposite extreme is common. We constantly see men in all states of life who boast of their faults,

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PRACTICAL UNION

OUR souls are united to God when His grace has become the life-giving principle that directs our acts towards Him as their end. Union with God can be found in two ways, in practical union, in reference to our common acts and habits, and in the contemplative union of mental prayer.

Practical union, of which we will treat in this chapter, is a state in which we have renounced all natural activities and reactions, so that the grace of the Holy Spirit is able to quicken and govern all our activities. Once nature has ceased entirely to rule our life, and has been supplanted by the supernatural life of grace, we enter into a habitual state of union with God. Sanctifying grace will then grow considerably and increase its control over our inclinations, which are turned more and more towards God, bringing us ever closer to Him. The degree of union with God is determined by the extent and intensity of grace in ruling over our activities.

When grace predominates, not only will things offensive to God be instantly and forcefully cast aside, but man will tend with joy to that which God expects of him and even to those things which would increase God's friendship. Then too will the manner in which we perform our tasks become more perfect. If the Spirit of God fills the soul in every instant of life, every phase of our conduct is marked by the supernatural. In conforming to the Will of God, the smallest detail is carried out with the same perfection as great things; the most insignificant and indifferent acts are divinized, without any special intention, by the lofty dispositions ruling all our conduct. Truly may we say that supernatural life has now, as it were, become natural.

This practical union, which gradually transfigures not only our religious activities, but every act of our life, resides in the intention. Such intentions are formed, when the dispositions and activities of the soul, through adherence to the divine life of grace, are centered in God.

An intention, as the term indicates, is a tendency of the soul towards an object, and to render the dispositions and actions of the soul truly meritorious, its tendencies must be directed by free will. In other words, practical

union with God, rooted in the intentions, demands a deliberate correspondence with the workings of sanctifying grace, the means by which we come to possess God. Thus, by the very fact of clinging to grace in every deliberate act, the soul reaches out towards God; without it there could be no union with Him.

We speak of actual union when we correspond to every impulse of grace only after a particular choice; when we are constantly disposed to be guided by grace we call it habitual.

Obstacles to Practical Union

Whenever we, living in a state of practical union with God, act from natural motives alone, we blunt this source of life even if the act as such is good or indifferent. When evil enters, our union with God is broken off. If we are prompted by both grace and nature, the influence we allow the latter to wield will correspondingly weaken our union with God.

These observations hold true also if we live in habitual union with God. But this state we may add, cannot endure if nature still holds sway over us, even in matters of great worth, unless we fight vigorously against the pressure of nature. This can be done by reverting often to deliberate acts of actual union, at the expense of nature, and thus giving grace the ascendancy in all our actions.

The reason for this is found in the struggle between these two principles for mastery. Unless grace predominates, we are more open to the pressure of nature because of our great weakness, which comes from the control nature has over our dispositions. Furthermore, our lack of recollection, so common among us who live an active life, is not conducive to constant correspondence with grace, and it is exceptionally difficult to keep nature from gaining the upper hand and from controlling almost all we do. When this happens, we can no longer consider ourselves as being in active union with God.

We have yet to consider our bad habits and defects of temperament, which will certainly play a great part in drawing us from God. Whenever our union with God is impeded, it is quite difficult trying to enter into it again, because grace has lost its hold

on the soul and can restore us to our former state only with great effort. In other words, neglect of God, particularly if it is habitual, destroys in the soul, little by little, all docility to the movements of grace, which were previously followed with great facility.

How Practical Union with God is Intensified

We see how important and even how necessary it is to reduce as much as possible the influence of natural intentions in determining our activities, and still more in determining our general habits of character. We accomplish this by frequently reverting to the principles of faith and of love in order that the influence of grace which unites us to God, may become more and more prevalent and dominating. Moreover, we must not omit to watch over our vices and defects, and to this end the spirit of meditative prayer is of great importance in maintaining the soul in its habit of considering all with the eyes of faith, and in disposing the heart to love.

Now we can see the absurdity of a mere pretense of piety, which, although desiring union with God, refuses to cast off one's natural affections and self-seeking, one's vices and defects. Only God matters, God alone in all things, "and let the earth keep silence before Him." (Habacuc: II, 20).

We cannot attain to habitual union with God without applying ourselves with much zeal to the observance of the precepts of evangelical perfection, and, above all, to the practice of perfect abnegation, stressed so much by our Lord.

Besides, we must be very faithful to the action of interior grace, performing all our acts through faith and love and with the sole desire of pleasing God. "If anyone love me, he will keep my word," (St. John: 14, 23). This word of our Lord refers to the precepts of the gospel, as well as to faith and love, which are expressions of sanctifying grace, which again is the expression of Jesus Christ. "And my Father will love him, and we will come to him and make our abode with him." (St. John, 14, 23).

Therefore, in our individual acts, and in our general attitude, our intention really becomes a means of union with God, provided faith, love and hope

enter into it, and if the will adheres to these. Faith, hope and love are necessary, because it is in these three that the action of grace resides. Adhesion of the will is required because it is in the will that the practical activity of the soul lies. Intentions are sanctified and tend towards God through faith, hope and love, and therefore, through determinations of the will. If the will acts without being affected by the supernatural virtues, there is no union.

It seemed necessary for me to give these explanations, as a protection against erroneous ideas, or rather against illusions which one meets frequently in this question of intention.

Illusions as regards Intentions

Whenever we want to perform a good action in co-ordination with our natural inclinations, we try to form our intention in such a way as to raise the act to a supernatural level. When we attempt to perform an action which is good in itself, but feel prompted by an evil consideration, by one of our weaknesses, or by our passions, we try to purify our intention.

Now in forming and in purifying our intention, we can easily fall into illusions. As regards the first, when we form our intention, and try to see with the eyes of faith and try to act through our love for God, we are content with building up in our minds a false supernatural consideration. At other times we make, as it were a mental effort which seeks to put our intention in the direction of God. This effort, though physical, is entirely in our mind, a mere mental straining, while at bottom, our soul still remains attached to nature. The action proceeds from a movement of nature and terminates in one's own satisfaction. We are actively united with ourselves, and our interior action has only the attire of a supernatural intention, and this in our eyes alone. The only good found in such an effort is a certain amount of good will which gave rise to it. More often it is but the product of a self-love which seeks to be able to say to itself, "This deed was done with perfection." At other times it is only a mere natural desire for holiness.

In the second case, while pretending to purify our intention, we leave the roots of our evil tendencies untouched, without seriously fighting against them. Content to hide them from our eyes we permit our passions their ordinary play. We may elicit a contrary

act, but this is usually a mere figment of our mind. We convince ourselves that we are acting with a pure intention, when we say to ourselves, "My God, I do this for Thee, and not to satisfy my own evil promptings," or "I reject this bad intention." But all the time the evil motive remains master of our heart. The will adheres to it, and the whole trend of the soul in performing the action is evil, since the disposition of the heart has remained unchanged.

Means of forming and of purifying our Intention

Now then, how can we act with a pure and right intention? We must try to develop in ourselves an habitual disposition of all our spiritual faculties towards God. We must form a permanent and unwavering disposition of faith and of pure charity, making our will pliant for God and adhering to everything that is agreeable to Him. With this end in view, we must try to break down the evil inclinations of our soul, striving to become indifferent to whatever is purely natural, and suppressing any feverish movement that results from a natural attachment, or from the prospect of pleasure or gratification. It is only by such radical means that we will reach a constant, supernatural disposition towards God, entirely free from natural desires and passionate cravings.

But since this is a long and tiring occupation, we must take a resolution which will be not only general and practical, but firm and lasting. And should we meet with a difficulty, we must not satisfy ourselves with an insincere or superficial intention, but must carry our attack on the evil down to the very bottom of our heart, and there by practising total abnegation with a resolute purpose we will root out its natural tendencies in its ultimate sources. Therefore we must repress any action arising from our depraved or natural inclinations and lacking a motive that would make it necessary or truly useful. But should utility or necessity require such an act, we should remain calm, renew ourselves in the love of God, and strive to look upon what we are about to do with calm detachment as regards its attractiveness. For while the passions are stirred, we have to act with moderation and peace. There is always so much to be gained by such a determined and sincere way of acting. Still, we cannot expect complete success, unless we practice complete abnegation,

extending over all our powers. That is the only truly efficacious means of controlling and offsetting the inclinations of nature.

An example will make this clearer. A priest experiences a natural, at times disorderly affection for a person whom he directs, and is thus inclined to converse with this person. Sometimes the inclination is not a good one, though we would not brand it as an altogether evil one. He receives this person to speak with her. Her coming has satisfied him, either by a tendency of nature which is not really evil—and union with God is then suspended—or by an evil inclination—which would block union with God. How then does he proceed? He wants to converse with this person, because he finds a satisfaction in such conversation, and still, he would reproach himself for surrendering to a purely natural desire. He wants to be always united to God and realizes that by thus giving satisfaction to his heart he draws away from God and becomes displeasing to our Lord. Or, should the satisfaction be entirely out of order, he would reproach himself for abandoning God. And so he begins to think, on receiving this person, that he is obliged to do so in order to procure the glory of God by speaking to her of holy things, and sanctifying her soul by spiritual advice. He even makes some effort to feel this desire of seeking God's glory or this soul's sanctification. He reflects and sees how he formed and purified his intention. But all the time the original disposition remains, and his heart is unchanged. He is suffering from an illusion. The purity and holiness of his intention is entirely imaginary. He has fabricated a superficial idea of an act inspired by faith. And yet no genuine love of God motivated him, it is only the love of man that prompts him. The will is adhering to its object not because of pure or selfless love, but because flightily imagination guides the heart. It is the disposition of the heart which always determines whether or not an act be supernatural. If a supernatural attraction dominates the heart, supernatural acts will follow; and if the will is drawn by natural or evil attractions, natural or evil acts will follow.

How then should we act in such a situation? If actually the conversation is neither necessary nor useful, we should avoid having it. And in order to know this, we have to recollect ourselves, putting our heart in a
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OURSELVES INCORPORATED

CORNWELLS

THE new entrance to the building it getting its finishing touches. The steps lead up to a double door. The passage inside the door up to the octagon figure on the first floor has been laid in tile of different colors. Outside in the courtyard, four parts of the outside of the cement circle have been taken out in preparation for new shrubbery. A big tree has been felled to start work on making the entrance to the front drive wider. The pavilion outside the gymnasium is getting a cement base and columns.

Fathers James White and Delaney came to take up their residence. Father Ackerman brought Father Fussenegger, pastor of St. Basil's church, Pittsburgh, for an over-night visit. Father Sweeney and Father Conner brought the latest news from Puerto Rico. Fathers Watkins and J. Hackett also visited.

The scholastics' retreat was preached by Father Shanahan. A group of scholastics attended devotions in honor of Our Lady of Fatima at St. Michael's, Torresdale. On Mission Sunday thirty-four scholastics attended services at Sts. Peter and Paul Cathedral in Philadelphia. They were seated in the sanctuary.

The college department presented Hallowe'en entertainment in the form of an old time minstrel show. Father Delaney accompanied on the piano.

RIDGEFIELD

IN tearing September's page from the calendar we began the winter rule. It would be needless to add that we have been striving to keep it with the same fidelity as our predecessors. October had many pleasant occasions in store for us. Above all we enjoyed the pleasure of daily Benediction of the Blessed Sacrament and Rosary devotions.

On October 2 was celebrated with due solemnity the anniversary of the death of our Founder, Father Claude Poullart des Places. It was a free day for us, so we opened our football season. It is quite a task for the Master of Games to distribute equally between the two five man teams our strength and ability.

Father Jose Uribe was welcomed at

the Novitiate as a postulant on October 6. Father comes from Tepic, Mexico.

On October 11 Brother Thomas Joseph Sloan made his profession.

Columbus Day was celebrated with due patriotism on Monday, October 13. A game of football was enjoyed in the afternoon.

During the month we have had the pleasure of entertaining several prospective applicants for the Brotherhood. We also enjoyed short visits from Fathers Kirkbride, Lucey, Kingston and Milford.

FERNDALE HERALD

IN the form of a far-fetched parody on the well known "Cuckoo Song" one might write: "Winter is icumen in". The skies are gray; the winds are blowing; the leaves are down; the green grass is gone. The house shivers and the big boilers once more become important.

The autumn daily manual labor program came to an end on Wednesday, October 29, when the last of the large corn crop was conquered. This leaves only such odds and ends as may well be taken care of on Wednesday afternoons until the snows come.

Mr. Joseph McDonough, who entered the hospital on September 9, returned on Thursday, October 30, very fit after his long illness. Some time of rest and he'll be able as ever.

Many months of hard work are finally culminating in the completion of the various projects in the field of sport. The handball courts—up long ago and already the scene of a tournament—are now receiving their last touch, a coating of cement. The new combined tennis and basketball court is lined. All it needs now are backboards and these are being worked on. In the meantime it has lent itself well to the many who have appeared with a new-found interest in volley ball.

The football league began on October 30. The teams—Five of them, made up of six men each—were chosen so as to fall more or less into class teams promising thereby a little more spirited game.

The painters returned to add another

bit to the chapel. They painted the benches and also the figures on the stations. An amateur job of our own on the floor just about completes its new appearance.

FRIBOURG

WE passed our vacation last summer in France and had a very enjoyable time. Our visit to Lourdes was very enlightening. During our short sojourn there over sixty thousand pilgrims from the various countries of Europe arrived to honor our Blessed Mother. All the hotels were filled to capacity. Consequently we had to rough it a little but it was really worth while. We also visited the houses at Bordeaux, Marseilles and Paris. We spent the last few weeks of our vacation at Alex, one of the Junior Scholasticates.

Messrs. Malinowski, Feeley, and Bushinski arrived at the Interprovincial Scholasticate a few days before the opening of our annual retreat. They were accompanied by Father Bushinski who spent his vacation in Ireland and England. The newcomers entertained us with all kinds of sea stories for a few days and told us all the latest developments in the States in general and in the Province in particular.

The retreat this year was conducted by the Rev. H. Hering, O.P., one of our professors here at the University. We really enjoyed his conferences which were extremely practical.

At present we are well into the winter semester which runs up to the middle of March. Some of us expect to take the baccalaureate exam next summer. This exam covers two years of theology and hence requires much preparation. It is an oral exam in Latin.

We are very sorry to learn of the death of Mr. Niederberger's father and that of Mr. Bushinski's mother. We shall remember them in our prayers.

We wish you all a very happy and holy Christmas. We would appreciate a remembrance in your prayers—William J. Maguire, C.S.Sp.

Get your principles right; then 'tis a mere matter of detail.—Napoleon.

THE first time I met Don Balbino was in the front of the Casa Parroquial, standing in amazement at the little black button on the door. It was the door-bell, but to him it could have been anything. He was from the country, and never before in his life had he seen such an up-to-date apparatus for summoning someone to answer the door. I explained to him that all he had to do was to push the button with his finger, and a little bell would ring inside, and that soon someone would open the door. He scratched his head in amazement, and a bit timorous and incredulous, he touched the button. Again he did it the second time, but this time with a little more daring. Almost immediately the servant girl opened the door and inquired as to what he wished. He wanted to speak to a priest. "Any particular priest?" questioned the girl. "No one in particular", he replied. As I was just a step in back of this strange man, I asked if I could be of any assistance to him. "Well", he began in the slow ceremonious manner of speaking of the jibaros, "Su bendicion." Then he made a half genuflection and attempted to kiss my hand up to the elbow, as I gave him the blessing. "I am from the country, away up in the mountains, very far away. I came to see if you would come to my house to say Mass. There will be many baptisms, and I have some children who are prepared for their First Holy Communion. I know of one old lady who is sick and has been asking to see the Priest. Perhaps, too, you will be able to fix up some marriages." Finally, we settled on a Saturday, a week hence. During the meantime, he was to arouse and advise the gente about the great forecoming event.

Came the following Saturday, wet, rainy and dreary. After a forty minute drive in the automobile, I arrived at the meeting place. Here I was met by a ten year old boy leading a horse. As soon as the boy saw me he dropped to his knees and begged a blessing. I immediately knew he was the son of Don Balbino. "I am Francisco," he introduced himself to me, "I came to meet you with the horse and to help you carry the baggage. I will show you where the house is." I clumsily mounted the horse and after a few words of encouragement both to myself and to the horse, we finally started on the road up thru the mountains, journeying past sugar cane fields, winding thru the hills with their

compact plantings of plaintains, yams, and pigeon peas. Francisco carried the mass kit, kept up a running conversation on the various kinds of flowers and birds, pointing out houses as we moved on our way. The horse seemed to be in a hurry. But I didn't like the way he was bouncing me around, so I had to put all my attention trying to hold the horse in. In the end, he won, and away he went running and bouncing thru the sometimes dangerous rocky paths. It had been drizzling before but now the rain was beginning in earnest and the path became a muddy track. Now we were splashing along in the mud. Stopping only now and then to bless pictures and crude statues which the comesinos made. Many of the children had never seen a priest before, but all rushed to the doors of their houses to see the priest on the horse. Nearly all asked for a blessing. Some like Francisco, knelt in the road to receive it. After an hour's ride, we arrived at Don Balbino's house. It was like the country houses, constructed in the same manner as they were centuries ago. Raised a few feet from the ground on stilts, they are made of palm thatch, with one or two or occasionally three rooms. Sometimes there is a lean-to kitchen in which the natives do their charcoal cooking. Their beauty comes not from the magazine illustrations tacked on the walls, but from a profusion of flowering vines which veritably hide the huts from view.

Upon entering the house, all fell upon their knees asking for a blessing. There were cries and greetings on all sides. Groups of people, entire families, shouted salutations. Here I met Dona Panchita, and all the children—Eladio, Francisca, Jose, Felipe, Cleope, Luz Selenia and Carla. Soon a line began to form with those eager to confess their sins. About 11:30 the Sacrifice of the Mass was begun. Thruout the Mass, they prayed and sung as tho they were in the world's finest cathedral. Jesus came down from Heaven that morning among his poor people. His throne was a kitchen table; his castle, a shed; his audience, poor, ignorant jibaros who had tramped for hours over sodden fields and stony paths. Their loyalty to Him was proclaimed in their every action during the Mass. Some were introduced to Jesus for the first time; others renewed their acquaintance after a long period; and all promised to assist at this Drama of Calvary in the near future. After the Mass, a number of babies were baptized, catechisms

were distributed to the children, and the oldsters took this opportunity to talk about the weather and whatever else old people talk about. Soon it was all over. The people began to depart for their homes. I was mounted again on my charger, looking back and waving adios to Don Balbino.

THE BLESSED BABE OF BETHLEHEM

He might have been born a young
Caesar in Rome,
with an empress, as nurse, at His
cradle of gold;
In palace of porphyry, fixing His home,
With princes, His sceptre, to hold.
He might have come forth in the glory
of June,
'Mid zephyrs and singing-birds,
sunbeams and flowers,
Gliding the summer's green bower.

Ah! No, in His meekness, He chose
for his shrine
The manger of beasts in a stable
forlorn,
With a poor little Maid for His
Mother divine,
And shepherds to hail Him, new-
born.
In the dead of the night, in the year's
cheerless wane,
In the darkness and cold, with the
brutes in the straw,
He hath come to redeem us. All
praised be His reign,
Who brought us Love's light and
Love's Law!

—Eleanor C. Donnelly

THE EPIPHANY (Continued from page 152)

and are embarrassed by their nobler deeds and aspirations. Chesterton said somewhere that the saint is a man who goes against the crowd, who "exaggerates what the world neglects." Today the crowd (I speak of Christians) neglects to manifest Christ. May we do our utmost to show Him forth, openly and avowedly setting about our task of restoring the world to Him by restoring Him to the world!—Robert Noel Roach, C.S.Sp.

Pray for Father Edward J. Recktenwald's mother who died at her home in Pittsburgh, Pa., November 28, 1947.—R.I.P.

BULLETINS

TUSCALOOSA, ALA.

St. John

THE parish of St. John the Baptist is located in the diocese of Mobile, a diocese in area twice the size of Ireland and greater than the combined areas of the States of New York, New Jersey and Connecticut.

The city of Tuscaloosa has a population of thirty-five thousand. The core of the parish is here, extending sixty miles to the borders of the State of Mississippi in a westerly direction and forty miles northeast towards Birmingham, Ala.

Tuscaloosa is a beautiful city, with wide streets along the borders of which flourish a wealth of luxuriant flowering shrubs. Like a number of cities in the Southland, Tuscaloosa is a University city, being the site of the University of Alabama. Many of our parishioners are connected with it directly or indirectly.

The Catholic population of the State and city is comparatively very small. However, in a little over a century this portion of the Lord's vineyard has slowly struggled upwards to the point where it has now five hundred souls. Their faith is decidedly strong as it must be here, evidenced by their frequent reception of the Sacraments and their whole-hearted cooperation with the Bishop and priests.

The parish church is a small white brick building with steeple and bell which has already weathered the heats of a hundred summers. In the last five years a new coat of paint within and without has given every indication that it may well last another century or until a larger building is necessary. In this overwhelmingly protestant town the Angelus bell peals forth thrice daily to proclaim the poet's prayer of praise of our Blessed Mother: "at morn, at noon, at twilight dim; thou shalt callem blessed."

The men of the parish belong to the Holy Name Society. In addition they have formed a Catholic Men's Club which has a dinner meeting once a month. The purpose is to increase in the knowledge of their faith and its practice as well as to engender a lively interest in the life of the parish, the diocese and the Church in general. Prominent Catholic speakers are brought in to inspire and sustain the

interest of the members. The women cooperate by preparing the dinner.

The women of the parish, each and everyone in the diocese, are expected to belong to the Alter Society which is affiliated with the National Council of Catholic Women. This society represents for them the plan of religious work in which the Bishop is vitally interested. Here in St. John's, besides sponsoring affairs to buy all the religious goods for the altar, the women engage in extensive confraternity eight weeks in the fall and spring, work. Throughout the diocese, for the women of the Altar Society study a prescribed work on Christian doctrine. Here our women are divided into six bands. Every quarter delegates are sent to the deanery meeting and there is a quarterly day of recollection. Once in the past five years we were hosts to the women of the deanery.

Our young people belong to the diocesan Catholic Youth Organization. Although small in number they meet weekly in our auditorium. A young man, majoring in physical education at the University, assists them in their games and a couple from the parish chaperon their parties, etc. Each year delegates are sent to the diocesan conventions at Mobile and Birmingham.

The parish has been blessed with a parochial school and Sisters for many years. In the last decade a high school was added with beneficial results all around. One hundred and sixty pupils attend both schools. A number of non-Catholics send their children to our parochial school and pay the fees asked which helps considerably. Both schools have been painted, and an excellent cafeteria has been installed where the pupils have hot lunch daily. The Benedictine Sisters who teach here attend the summer sessions at the University to obtain higher degrees.

The local pastor is in charge of the Catholic students and teaches a course in religion at the University. Nearly five hundred Catholic young men and women follow courses at the University. A chapel is located contiguous to the campus where Holy Mass is celebrated every Sunday and sometimes during the week. Devotions to Our Lady of the Miraculous Medal are held weekly. Students serve at the Altar, act as ushers and sing in the choir.

The chapel was built in honor of St. Francis of Assisi. It is of Spanish design, painted flamingo; the interior has been redecorated and colored windows installed.

The Newman Club (the Catholic Club of the University) has its activities in a twelve room rented house where a house mother presides and ten students live. The purpose of the club is to have a central place where our Catholic young men and women can meet and associate with those of their own Catholic tradition and culture. Here religious and educational discussions are held, instructions for prospective converts given, dinners prepared and parties sponsored. In a word, it is intended to be a place where the religious life of our Catholic students is preserved and nurtured, where our Catholic student body is solidified, and where training is given in Catholic leadership in the hope that later on our educated young people will be a powerful influence in Catholic life, public and private. The Newman Club is affiliated with the National Federation and Regional Conference. It was host recently to the Gulf States Newman Club Conference with delegates from seventeen Colleges and Universities.

Thirty five miles out in the country at Reform is a little mission of fifteen people. The little chapel which is the pride of this small group of isolated Catholics has been painted and repaired and a new altar installed. Holy Mass is offered monthly. Here, too, the faith is strong and the women have their altar society like the Mother church. And despite its non-Catholic atmosphere, this little mission has already given two to the service of religion.

The State Hospital for the Insane is situated in Tuscaloosa. Of the forty-five hundred patients, a little over a hundred are Catholic. They are visited regularly and monthly Mass is offered for them. The Veterans' Hospital has thirteen hundred patients of whom fifty one are Catholics. Five years ago an altar was set up in the institution where Holy Mass is offered monthly. The visitation of the patients is weekly.

The parish rectory is a small two story frame house which has been repaired and painted recently.

Generally speaking, the spiritual

condition of the parish is gratifying. Most of the parishioners approach the sacraments monthly as well as a representative number of the students from the University.

All our Catholic children, with the exception of four, attend our parochial and high school. Of our University students nearly one hundred percent attend Sunday Mass and make the annual mission to the great admiration of the non-Catholic University President.

Physically, all our buildings are in good condition. Perhaps in a few years it might be wise to enlarge our parish church since our parishioners are slowly increasing. I believe we have reached a stage where a permanent Catholic Center for the University students should be provided.

Financially, our parish is sound. In the last five years we have reduced our debt from nearly eighteen thousand dollars to twenty-five hundred dollars.

Increasingly the church is winning the respect and admiration of the people of this section where it has always been the smallest religious minority group. At least fifty or more converts have come into the church in the past five years.

All things considered we feel our work has been blessed by God. Yet the fields are white with the harvest. Vast opportunities remain for the spread of our holy faith. Large numbers still hunger here for the bread of eternal life.—M. F. M.

* * *

TUSCALOOSA, ALA.

St. Mary Magdalene

ON January 5, 1937, Father Joseph B. Hackett came to St. Mary's as pastor. His first concern was the school for without the school he realized the future of the parish was doomed. With the permission of Most Rev. Thomas J. Toolen, D.D., Bishop of Mobile, he invited the Sisters of the Holy Ghost from San Antonio, Texas, to replace the lay teachers in the small parish school. Three Sisters arrived with their Superior, Sr. Immaculata, early in September 1937.

Father Hackett turned over the rectory to them as there was no convent. He, himself, went to reside with Father Anthony J. Hackett at St. John's until a small four-room rectory was built in 1939, by Mr. Talty O'Connor, a local contractor. The Bishop

considers this rectory a model of its kind and proclaims its modest cost \$1,500, to all and sundry on every occasion.

The wisdom of having School Sisters soon became evident in the greatly increased enrollment requiring the addition of another classroom in 1939, built by Mr. O'Connor.

From 1937 to 1942 Father Hackett recorded 36 baptisms, 35 of which were of converts, 23 confirmations, 9 first communions, 5 mixed marriages and one death.

Father James A. Murnaghan succeeded Father Hackett as pastor late in 1942, Father Hackett having been assigned to found the new mission parish in Sanford, North Carolina. With a generous donation from Bishop Cushing of Boston, Father Murnaghan was able to repair the roof on the new school room and repaint the convent outside and in.

Meanwhile the Holy Ghost Sisters were recalled to Texas. In September 1943, three Sisters of the Resurrection arrived from Chicago to take charge of the school through the good offices of Fr. Harold Purcell of the City of St. Jude, Montgomery, Ala., and the hearty approval of the Bishop. Father Murnaghan had 14 baptisms, all converts, and two funerals.

In 1944 Fr. William L. Lavin came as Fr. Murnaghan went to Mansura, La., as pastor of the newly established parish of Our Lady of Prompt Succor.

In March 1945 Father Francis X. Walsh was appointed pastor of St. Mary's. Immediately he set about making many improvements with funds collected in his home diocese of Hartford, Conn. A concrete side walk running four hundred feet, the entire front of the property, was laid, together with a wall of concrete block construction set off by eight pillars. Concrete steps and platform replaced the wooden structure in front of the Church. Arbor vitae were planted. The outside of the church, convent and rectory were painted and interior improvements made.

A fourth Sister came with the opening of the eighth grade. In May 1946 ten pupils graduated, the first graduates in years. A fifth Sister came as housekeeper but soon had to return to Chicago because of failing health. Up to this she has not been replaced. In less than a year and a half the enrollment has almost doubled, from 85 in March 1945 to 155 in September 1946.

A national campaign to raise funds

to erect a new school, a day nursery, a clinic and an orphanage got under way in November 1945. Since that time Fr. Walsh, with the generous help of the Sisters, has mailed over 100,000 letters to all parts of the country.

In September 1946 the entire school building was repainted, four new toilets installed, twenty new desks bought for the upper grades and over three hundred feet of piping laid to take care of the new drinking fountain and sanitary facilities. A small garage with concrete driveway was built and an enclosed porch was added to the rectory.

At this writing the convent kitchen is being refurnished with a new electric ice-box, a built-in cabinet, inlaid tile floor, kitchen sink, table and chairs to match and the walls are being repaired, replastered and painted.

A perpetual novena in honor of the Infant of Prague and Blessed Martin de Porres takes place on Tuesday evenings, whilst one in honor of the Miraculous Medal and St. Mary Magdalene is held every Friday evening. The perpetual novena prayers in honor of God the Holy Ghost are recited every Sunday after Mass. A special Mass is said every Friday morning at which the Catholic children receive Holy Communion.

In 1946 there were eight baptisms, seven converts, seven first communions, one marriage and one revalidation. The hard work of the past is beginning to bear fruit.—F. X. W.

* * *

SHREVEPORT, LA.

St. Daniel

Father A. J. Walsh arrived in Shreveport on Sunday, October 15, 1944, to establish St. Daniel's parish in the southern part of the city. The Holy Ghost Fathers came at the request of Most Rev. Daniel F. Desmond, D.D., Bishop of Alexandria, since deceased. It might be added here that at the outset, Father Provincial gave \$1,000 to the pastor shortly after his arrival and Bishop Desmond in grateful acknowledgment allowed us to name the parish St. Daniel. The Bishop, in a mixed spiritual, jovial mood, remarked to the pastor at the time, "I'm more than glad to let your Provincial name the church for \$1,000 and, at the same time, I'm a bit flattered by the compliment."

The Bishop left the drawing up of the parish lines to Father John M. Lundergan and Father Walsh. Father

Lundergan is pastor of Our Lady of the Blessed Sacrament parish. Together they surveyed the southern part of the city and Kingshighway was decided on as the median bisecting the city equally, north and south. All south of Kingshighway was to be the future St. Daniel's parish.

The central point of the southern part of the city is Hollywood and Linwood Avenue. So, before the arrival of Father Walsh and at the request of the bishop, Father Lundergan sought a suitable location in that neighborhood. A sufficiently large plot of land at the intersection was available and the purchase price was reasonable but Father Lundergan was told that the white opposition in the neighborhood might be insurmountable, so he acquired the present site, Linwood Ave. and Lucky Street, 130 by 270 ft. for \$2,850.00, paid for by Bishop Desmond. Since his arrival, Father Walsh bought 66 by 660 ft. for \$600.00 to assure enough property for future development.

In an interview with Bishop Desmond, before reporting to St. Daniel's, Father Walsh was told to canvass the new parish for a residence and place of worship. Since the new pastor had no money, he, the bishop, would pay expenses.

World War II being in progress, a month of reconnaissance work showed no room of any kind, anywhere. Then out of a rainy, murky, cloud-filled sky on a cold November mornn, a parishioner, Mrs. Annie Lee Roque, called Father Walsh on the phone. The new pastor nearly lost his staunch heart, which had been heavily burdened since his arrival.

Annie Lee informed him, amid profuse apologies, that her grocery store man and wife, Mr. and Mrs. S. P. Tuminello, had a combination chicken-brooder and rabbit-warren that we could fix up and use, if we found it satisfactory.*It was a bit dilapidated, to say the least, having not been used except for trash, for nine months. To call it even a shack was to dignify it.

Well, what to do? Here it was November 15, 1944, one month after my arrival. No funds. I looked out at the pelting rain, the dank drabness of the houses in the neighborhood, the dirty pools of water on the dirty wet street, gallons of the aqueous substance propelled as if by a churning motor, tumbling and splashing down the hill at the side of the rectory. It was with heavy step (galoshes), overburdened heart ("How long, O Lord,

how long")—and sorrowful mind (?) that the pastor set forth to inspect what was to be his future church for the next nineteen months. This was no choice for the sympathetic vibrations that might be elicited, no grandstand play to a charitable public, it was the grasp of a drowning man at a straw. One hour, two trolley cars, and twenty minutes walking time later, he saw the chicken-brooder for the first time. Disgusted? Disheartened? That's putting it mildly. To describe his feelings as he looked over the shack, in the backyard of Sam's store, would be futile. Nature, the elements, the human race itself, all seemed conspirators in this strange drama.

Hat, overcoat, trouser-legs sopping wet, the pastor stood in the midst of the chicken-brooder, Mrs. Tuminello, Mrs. Annie Lee Roque, and Mrs. V. F. St. Ville, hushed spectators. A lugubrious looking rooster in a Mars-like stance, surrounded by his five amonian, cackling consorts, registered vociferous offense at the clerical intrusion. There was no doubt it was a chicken-house, "anybody's nose would know that." A heap of earth in the warren pen and a gaping hole in the ground close by, indicated the *modus operandi* of the last of the inhabitants.

Now what? No money. (The Provincial's gift arrived in December, Mass intentions helped pay board at O.L.B.S. rectory, my month's salary \$30.00 for assistance in the work at Holy Trinity Church not yet due.) No friends. No opinions. No kibitzers. No—yes there was one ally, my priesthood, a follower of the meek and lowly Galilean. Christ was born in a stable, this was at least a chicken-brooder, and the irony of the whole situation, St. Daniel's parish dedicated to the spiritual and moral advancement of the colored people! What a plot for a story!

A meeting of the men of the parish was called the following evening at the home of Mr. "Bud" Chevalier. Twenty-one attended. Some ladies were present. A collection was taken up (\$27.50) and Mr. George Martinez, a parishioner, was appointed foreman in charge of rehabilitation. Assistants: Tony Roque, Armand Roque, Hugh Lacour.

In off hours during the day, Sundays and Thanksgiving included, the chicken-brooder gradually gave place, and St. Daniel's first church was born. Scraps of lumber, discarded packing cases, two worn linoleum art squares,

two and one-half pieces of celotex, all from Schumpert Sanitarium. Tin cans tops to cover small holes, 100 ft. of shiplap and flooring, \$10.00 worth of tar-paper roofing, a bit of splicing of one by fours to support the sagging roof, 20 ft. of electric wire, 2 light bulbs, a few pieces of pipe, 2 used gas heaters, laying of the usable parts of the linoleum to cover the floor and with a hearty prayer to St. Daniel for protection, the building took shape. The architecture was in no way changed; when finished the interior was a nightmare of contrasts. The ladies arrived with brush and pail, soap and water, and accomplished a very satisfactory chore on the floor, walls, and ceiling of the interior. "Any nose now would know the difference."

Now to beg for furnishings. An assortment of chairs, including four rockers, twenty-seven in all, painted white, blue, and brown, were found at Schumpert Sanitarium by the Irish Sisters of the Incarnate Word. A county public school was deprived of two reading benches. Two picnic benches somehow arrived. All were duly arranged and set. A folding confessional with removable kneeler was made from a nylon stocking packing crate. A hospital bed-table became a credence table; 28 pieces of lumber fashioned as crosses became the Stations. A vinegar and olive oil glass table set became the cruets. A piece of lumber, cruciform, holding a small soup-dish, became the holy water font. A tiny throw-away souvenir bell of the first hundred years of Shreveport became the alter warning bell. A small ancient missal from St. Vincent's Academy became the Mass book. A missal stand to fit the book came from the buffet in Father Lundergan's dining room. The steps of the altar from an old sardine box. The tabernacle from St. Mary's Convent. The chalice from Father Lundergan, the alter cloths, vestments, alb, etc., of immediate necessity from Monsignor Plache, a true friend and benefactor. The host box from Sister Lawrence, O.L.B.S. School, the altar cricifix, an heirloom of 100 years, from Mrs. Edith Roque. The platform and altar made of bought shiplap, (21 men helped build it), designed by the pastor, painted white and light blue in honor of the Immaculate Mother of God. No, no kneelers and no altar railing. Seating capacity 69, size 21' x 24'. Smiles all around. We are now ready, after remodeling at the cost of \$41.46.

On Friday night, December 8, 1944,

seven weeks after Father Walsh's arrival, the feast of the Immaculate Conception at 7:30 P. M., under the stars, in the backyard of Sam Tuminello's Grocery Store, 5828 St. Vincent Ave., Monsignor J. V. Plauche, Dean, representing Bishop Desmond, now in failing health due to a stroke, blessed St. Daniel's Church. Monsignor then gave a rousing sermon on "The Church", the center of all activity, stressing the smallness of our numbers against the sacrifices ahead. "One for all and all for one", he stressed as our motto. This sermon was very encouraging to the pastor as before his arrival a delegation called on Father Lundergan to try and stop the beginning of the new church. A certain few were critical of all undertakings. But God's grace gradually working is beginning to bring all to the "Cor unum et anima una" attitude.

Present for the blessing were 69 parishioners; the following friends, Mr. and Mrs. F. S. Hebert, Mrs. Geneva Couvillion, Mr. and Mrs. Sam Tuminello and five children and Father Lundergan and the Holy Ghost Sisters of the Blessed Sacrament School. Altar boys were Don Kirkland, Joe Roque and Joseph Metoyer. The pastor, master of ceremonies.

Mass was offered for the first time in St. Daniel's Church Sunday, December 10, 1944, at 8:00 with 73 parishioners present, 27 of whom received Holy Communion. Collection \$8.32; to begin the parish 27 families, 110 souls, and no debt.

During the sermon at the first mass in the chicken-brooder church, in looking over the congregation, I noticed the four rocking chairs occupied by four very lucky parishioners, nonchalantly rocking away as though in their own parlors. Certainly satisfied spiritual contentment and ease were theirs. To help marshal the small force of parishioners and establish a semblance of parochial stability to start the mission of St. Daniel's, a series of meetings was held in private homes, the first of which was held on Sunday evening, October 29, 1944, at the home of the "patriarch" of the group, Bud Chevalier, on Hollywood Avenue.

As a result of these gatherings, the Altar Society was organized November 22, 1944, The Holy Name Society, November 26, the Sans Souci, a Social Club, December 20, and the Teen Agers, January 21, 1945. Officers were appointed in all societies except the Teen Agers, by the pastor. The

Teen Agers are sponsored by the Altar Society, Mrs. Marie Metoyer, Moderator. The next important function, usually of primary importance, the gathering of funds for the mission, was not neglected.

The Shreveport Court, C.D. of A. has a restaurant booth at the Shreveport State Fair, held during the latter part of October. The last day of the Fair is Negro Day. It had been customary for them to turn over the booth on that day to Father Lundergan. Father Lundergan suggested that they turn it over to St. Daniel's. Thus the first money for the new mission, \$215.45, was realized and put in a building fund.

It then became the task of the pastor to get a list of the names of friends, relatives and former parishioners and twice a year send them letters begging for help. By the end of 1946 he had mailed some 2,000 letters and cards; 900 Self-denial Lenten Banks; 500 pictures of the Chicken Brooder Church and the number of "Thank you letters" was well over 2,000.

During 1945 an acre of land was bought for \$600.00 to assure sufficient room for development, \$35.00 was spent on surveying to straighten out property lines. The church property now runs 196 ft. front on Linwood Avenue by 270 ft. on Lucky Street, the upper 66 ft. on Linwood being 660 ft. in depth.

In February, 1946, Mr. and Mrs. Sam Tuminello notified Father Walsh that they would need their chicken-brooder by the end of May. In the meantime, Bishop Desmond had died. He was succeeded March 19, 1946, by Bishop Charles P. Greco, D.D.

So as not to dissipate the funds accumulated, the pastor decided on a structure that could serve as a temporary church and future garage and laundry. So was born St. Daniel's new church. The men of the parish, under the supervision of Mr. Edward L. Lammons, dug the foundation in two days, then the rains came, and before work could be resumed, due to World War II, building construction, unless about $\frac{3}{4}$ underway, was frozen. With the help of Attorney Charles B. Emery, a friend of St. Daniel's, the necessary government papers were obtained. The questionnaires were duly filled out and forwarded to Regional Headquarters at New Orleans, La. After a very miserable month of waiting, the O. K. arrived and work was resumed.

A thousand dollar permit was issued by the City Building Inspector, a certificate of approval was attached by Uncle Sam, the various city departments issued permits without charge and were very cooperative. We were all set to go, and again the rains came. Then there was the little question of sufficient materials. After trying the top men of five lumber companies, the sixth said he would do his best but we would have to use what he could get. But he had no nails. The nail situation cleared, then there was no roofing. That cleared up. Then all windows and 75% of new doors were G. I.; a member of the parish, Armond Roque, supplied the necessary 5 windows. The city was scoured for doors to no avail. Then the pastor decided to elicit the help of Monsignor Plauche pastor of Holy Trinity Church, who gave two very beautiful cypress doors; and the third was made by the workmen, as were all door frames. Then came the final hunt for white outdoor paint, which was as scarce as hen's teeth. After many headaches all was ready. Plumbing and electricity were installed in the fall. The plumbing installed at a cost of \$78.75 was donated by Mr. Camille Richardson, of the Richardson Plumbing Co. of Shreveport.

The big day finally arrived, July 4, 1946. At four o'clock in the afternoon, the bishop being on a trip to Rome for the canonization of St. Frances Xavier Cabrini, Monsignor Plauche, blessed the new Church of St. Daniel. Present were Fathers Clarkson, Coyle and Dornier, all Jesuits of St. John's High School, Father Lundergan, two Sisters from Schumpert Sanitarium and fourteen Daughters of the Cross from St. Vincent's Academy, twenty-four members of the K. of C., nineteen ladies from the Catholic Daughters and other friends and parishioners. The little church was filled to overflowing and God gave us beautiful weather. The pastor was master of ceremonies. Monsignor Plauche preached on the text: "Go, teach all nations."

In keeping with the spirit of Independence Day, 16 of our returned service men in uniform acted as a Guard of Honor. A temporary flagpole was erected in front of the church and Old Glory was unfurled to start the ceremonies. Appropriate patriotic and religious hymns were sung by all, before, during and after the ceremonies, led by the pastor. The Star Spangled Banner fittingly climaxed the blessing on a new phase of the life of St. Daniel's. Like a baby we're

now creeping; please God, it won't be too long till we start to walk.

A few days after the blessing, a local insurance man, Louis Matthieu, called me and told me he would give me my first year insurance free. God and the people of Shreveport, relatives and friends have been good to St. Daniel's.

The actual cost of St. Daniel's as it stands today is \$895.12. It is 20' x 30' x 12', frame and concrete construction with weatherwood insulation. It has light, heat and water. All labor, except cement finishing and electricity, were donated. Contract price for this building at the time of its construction was \$2,500.00. It seats 96.

This brings us down to the closing days of 1946. When the pastor arrived he had no money. Father Lundergan opened his heart and home to the new arrival, furnishing a pleasant room for his occupancy. The priests of the city, the people, the Fathers, all have been wonderful.

Father Walsh has spoken in the interest of his work to the K. of C., C. D. of A., St. Vincent's Sodality, St. John's High School, at several banquets and gatherings, and whenever called upon. In October, 1945, a collection was taken up at Holy Trinity Church here, where Father

Walsh assists Monsignor Plauche, and these good people at the urging of their pastor, contributed \$890.00 to the cause.

In October, 1946, through the aid of Lawyer Charles E. Emery and Andress Motors, the pastor purchased a new 1947 Ford Tudor.

Monsignor Plauche, who is the foster father of St. Daniel's, has been zealous and kind, completely selfless in his interest, a wise counsellor, a just advisor, a true and loyal friend. May God grant him many more years of devoted service to the Church.

May the next bulletin, God willing, have bigger and better things to record of St. Daniel's and her loyal parishioners.

STATUS ANIMARUM

October 1944 — December 1946

Number of families	28
Souls	114
Baptisms	7
Marriages	1
Funerals	0

May God bless all, living and dead, who have helped St. Daniel's, and in His benevolence may He in a special manner shower His choicest gifts and blessings on Mr. and Mrs. Sam P. Tuminello, Monsignor Plauche, pastor of Holy Trinity, Charles B. Emery, and several anonymous friends.—A.J.W.

THE QUEEN OF HARMONY

When dawned creation's morning
bright

Harmony, thou heavenly flower
Enveloped in effulgent light
Attendest God, the Lord of power.

The call resounded: "Let there be!"
And God sent thee, fair flower, to
earth.

To beauty, order, unity
Thy graceful touch imparted worth.

Celestial bodies, sun and star,
Submitting to thy regal sway,
Traced orbits wide and swift and far,
And raised on high their symphony.

And all that chanced thy glance to
meet
Was clothed in beauty, heavenly.
The fragrance of thy breath, so sweet
Reflected the divinity.

Thy rallying cry: "God's will be done"
Now governed all in sweet accord:
All creatures praised the Holy One
Whom they adored as sovereign Lord.

In wrath the cunning serpent swore
Revenge on thee, spirit of bliss,
He whom the Lord from Heaven's
shore
In justice hurled to hell's abyss.

Through mortal man, mere child of
dust,
With will to choose God's light—or
slime,
The fiend by sin's enticing lust,
Disturbed thee, harmony sublime.

Thou didst wander plaintive, seeking,
Through the dark dread night of sin,
'Mid the shadows and the weeping
Thy ideal once more to win.

Dirges mournful 'round thee wailing,
Thou didst wander anxious, peering,
Fearing, dreading, doubt assailing,
Hope retreating, quest despairing.

Wandering thus in quiet sadness
Thou didst meet a maiden lovely,
At whose beauty, joy and gladness
Thou didst ponder long and deeply.

Perfect features deep expressing
Wisdom keen—nobility,
Peace of soul her charm confessing
Breathing goodness, purity.

STATISTICS OF THE CONGREGATION

before and after the two wars.

	1914	1919	1939	1947
Bishops	14	18	29	32
Prefects Apostolic	7	6	5	3
Fathers	850	856	1,700	2,280
Scholastics	273	187	980	925
Brothers	628	524	915	751
Aspirants	500	1,085	2,572	1,698
Residences (Europe)	26	40	62	80
Residences (U. S.)	27	35	55	70*
Residences (Missions)	190	189	397	493
Fathers in Mission	487	426	961	1,361
Brothers in Mission	236	147	236	219
Catholics in our Missions	199,133	345,787	2,466,540	3,263,932
Catechumens	41,232	112,544	600,500	550,884

The residences of Puerto Rico are included in the residences of Missions.

AVIS DU MOIS

In accents soft her lips were singing
Sacred chants of psalmody.
Tender words sweet solace bringing
Unprecedented harmony.

Her joyous hymns, her pure refrains
Ascend unceasingly to heaven;
Shafts of love are those true strains
And God's own heart with hers was
even.

Blessed with happiness unbounded,
Praising God, her clear voice rang,
When with bitter woe surrounded
Then too "Magnificat" sang.

"Welcome" thou sayest, "Gift of
grace,
God's gem was lost, O maid serene:
Thou hast restored it to its place.
I choose thee now its noble queen."

Her hand reached forth in gracious-
ness,
She thus to poor humanity
Restored Thy peace and happiness,
Thy beauty, power—harmony.

Exalted Virgin, teach, I pray,
Thy nobleness of soul to me,
So that I, too, may humbly say:
"Just as God wills, so may it be."

Attune my will to the Divine,
Celestial harp, I fly to thee!
Blend thou with God's this heart of
mine,
O queen of perfect harmony!

—M.B. (Translated from the German)

PRACTICAL UNION

(Continued from page 154)

state of detachment and indifference, and examining the question before God. If the interview is necessary, as for example for the person's confession, or if it is really useful, as for example the direction demanded by the soul's condition, we should receive her, though only to the extent and in the way dictated by necessity or usefulness. We must constantly watch over our heart, check any disorderly anxieties we may feel, and resist any satisfaction which might result from these meetings. These same principles will dictate the proper conduct for us in other circumstances of a similar nature.

VACATION time brought with it in our houses and provinces the retreat period; in the missions, the annual retreats extend over the months to come. These exercises must be not only a reminder of our obligations, but a serious examination of the state we are in: are we now in a state of fervor as regards all of our duties, or in a state of tepidity, or of culpable negligence which borders on grave sin?

We know well the curse hurled by our Lord against the tepidity of the Angel of Laodicea and, through him, against tepidity for all time: "Because thou art lukewarm, neither cold nor hot, I will begin (that is, I am ready) to vomit thee out of my mouth."

He who is tepid—I am not speaking here of habitual mortal sin, and I do not want even to suppose it in speaking to all of you—he who is tepid, if he persists in his state without the desire of changing, of reforming, is on the road to perdition.

Now a man is lukewarm in God's regard when he habitually performs his duties towards Him without recollection, without attention or piety; when he loves himself more than God. Doubtless fatigue or sickness can take from us the feeling of attachment to God; we are often subject to dryness without thereby being lukewarm; but for the soul thus tried, God and His service remain nevertheless the dominant, fundamental preoccupation, whereas the tepid soul in its distaste makes no efforts to draw closer to God. It becomes inured to its state before Him to whom it owes everything and seems quite content to ignore Him entirely.

We are tepid in our religious life when we are more at ease away from the company of our confreres, when we go visiting solely for amusement. In this way one quickly loses a sense of the common life, becomes bored in community and is for the community a cause of boredom. Such a one attends the exercises in common when he can't decently excuse himself and when he is afraid of being reproached for his absence. He no longer knows how to practice poverty; he surrounds himself with everything his heart desires, never taking into account this virtue. He loses the sense of obedience; superiors are now for him only annoying censors and fervent confreres are innocents who believe in myths.

The lukewarm individual shows his tepidity in the ministry, in zeal for the salvation of souls. He won't put himself out to serve them, he invents all sorts of pretexts to exempt himself from what he calls the drudgery of confessions, catechism classes, ordinary instructions, visits to the sick, administration of the sacraments. He even goes so far as to justify his negligence by letting it be understood that he is saving himself for really important duties and occasions!

Even in the matter of his soul, he gives evidence of his tepidity. He makes life easy for himself; he never thinks of death nor of eternity. His infirmities, instead of reawakening him from his torpor, become a cause of constant complaints and laments; poorly does he bear disappointments; he thinks others are favored by luck, that happiness comes to them without their knowing what's going on, without them deserving it, and that their smile in the face of adversities proves that they are narrow-minded and are incapable of feeling human misery.

We are tepid when we are full of self-esteem, when we exaggerate our abilities, our merits. Tepidity feeds on self-love, pride, vanity. These vices draw a curtain between God and ourselves, between us and our brothers. We substitute ourselves for God by placing a higher value on ourselves than we are worth. We despise our equals, we no longer show them any respect.

On the other hand humility rends the veil and brings us face to face with truth. Truth alone creates in us a disposition favorable to fervor because, thanks to it, everything in and about us assumes its proper worth.

Let us then examine ourselves carefully and make the resolutions which common, elementary loyalty suggests to us.—L. L. H. (General Bulletin, June-July-August, 1947)

* * *

The world grown weary of wasting
strife,

Had called for the Christ to rise;
For sin had poisoned the springs of
life

And only the dead were wise.
But, wrapped in a dream of scornful
pride,

Too high were its eyes to see
A Child, foredoomed to be crucified,
On a peasant Mother's knee.

—Teresa Brayton.

CHIPS FROM THE ROCK

The sudden arrival of the cold wave here at St. Emma's sent the faculty scurrying to the basement only to find the insides of our huge boiler unequal to the untimely chill. It was apart, in pieces and being repaired. So we had to fall back on the "paratus ad omnia" and coax warmth out of some damp logs in fire-places a long time forgotten. The officers' club lost its identity as the flames on the hearth brought back images of long ago. Old "Belmead" was alive again and General Cocke himself would have been at home in our midst with old muskets and dueling pistols on the mantle and even the jokes that went 'round would have been familiar. The only drawback would have been those dang northern Yankee officers in his good old southern home, that is.

Things are shaping up here after a month of tinkering with the military machine, juggling the schedules that embrace all three schools, arranging an athletic program, and keeping pace with the social propensities of 134 cadets and 160 girls from St. Francis de Sales over yonder. Only now is the faculty gradually emerging from a frenzied ignorance into a moderate bewilderment. There was lots of work figuring out the demerit system followed here, the military procedure (and there is volumes of that, suh!), the scholastic set-up that had to be worked in with the shop and agricultural departments. All these entailed a great amount of work and patience. However, all goes well, thank God, and we look forward to a bright future.

We found a veritable gold mine in the salvage department of the Navy Yard in Norfolk. St. Emma's netted thousands of dollars worth of machinery at a great saving: drill presses, lathes, power saws, barber chairs, generators and enough small tools and gadgets to make us feel we have already sabotaged any Naval effort the country might be called upon to put forth within the next five years.

Father George P. Rengers dropped in to check a rumor that his brother had joined some brown-shirt organization. Father Alfred Monteil was a welcome guest over a September week-end. Father Anthony Lechner and Father Francis Conrad, a classmate of Father Keown, paid a visit and were happy to take away with them the memory of a cozy evening over a log-fire.

Father James Kelly joined the com-

munity this month. After looking over the agricultural situation he assures us that the the high cost of gastronomical living will not take any chips off our rock.

* * *

YAOUNDE-CAMEROUN

Dear Father:

I am herewith returning the receipt. I have discharged the 125 Masses, the stipends of which you used to pay the expenses of the shipment.

I am happy to inform you that the yarn arrived. I can't thank you enough for your kindness and the service rendered.

All goes well here. We hope to build a magnificent cathedral in the city of Yaounde. The cost is estimated at 15 million francs.

Yours in the Holy Ghost,

P. Hurstel, C.S.Sp.
Vicar Delegate.

* * *

POLAND

Dear Father:

It is just a year since I arrived in Poland. At that time we were three Fathers, several Brothers and postulants. Our house at Bydgoszcz was not habitable for a long time. Various friends helped us a little. I wrote to you and you have greatly assisted us. The procurator has sent us several cases of valuable objects as well as Mass intentions. The scholastics at Cornwells also sent us some packages. All of this has been of great assistance to us.

Between times we have all worked to relieve the situation in our province. Today I want to thank you in particular for all that you did for us during the past year. I can assure you that we pray faithfully for you and your province.

During a few days of rest that I was able to take recently, I had the happiness of making a pilgrimage to Our Lady of Czenstochowa. There before the altar of the miraculous image I said Mass for our benefactors and friends and I thought especially of you.

I believe that you will be happy to learn what we have been able to do during this year, thanks to the assistance of our benefactors. The house at Bydgoszcz has been partly repaired and is now occupied by the community. Our chapel has been enriched by the beautiful candelabra, sent by the procurator, and the sacrists by the beautiful vestments. The confreres can protect themselves

against the cold, thanks to the linen, habits and shoes received from you.

But there is still much to do before we can receive students at the college. We need beds and the wardrobes have no doors. The classrooms do not have the necessary furnishings and, above all, the central heating system still has to be repaired.

The house of Wloki is in need of brothers, and since the war, vocations are rare. All of the congregations complain of the same thing. Our house at Puszczykowo has finally been returned to us. Since we could not send our candidates to the Novitiate in France, the Mother House authorized us to start a course in philosophy.

The house was not badly damaged, but the furniture for the most part was carried away, so we have to buy more of it, piece by piece. Winter coming and we haven't much coal. Since there is only a small garden here, the problem of feeding our scholastics is very grave, but we put our confidence in Divine Providence.

P. Forys, C.S.Sp.

* * *

ST. JAMES SEMINARY, KILEMA

Dear Father:

We were very pleased to hear during conference that you had forwarded through Reverend Father Fusan a very generous gift for the building of our new refectory and classrooms.

We are very pleased indeed and we are very grateful to you for your thoughtfulness of us and your deep interest in our welfare here. We wish to sincerely thank you and through you, all the kind benefactors in the United States of America, who contributed to that generous gift.

We again assure you, Reverend Father, that you and all those benefactors will be daily remembered by us in our prayers here at St. James.

Yours very sincerely,
The Students of St. James
Junior Seminary.

* * *

OFFICIAL

(Continued from page 151)

Father T. C. Dooley, Okmulgee, Oklahoma, administrator pro tem.

Father A. M. Leech, Ridgefield, Conn.

Committee on Studies in the Province (effective January 1, 1948):
Fathers J. G. Walsh, A. F. Lechner, L. J. Kettl, C. P. Connors, G. A. Harcer, J. J. Walsh.

CHRISTMAS APPEAL

Holy Ghost Fathers,
Mission Procurator
1615 Manchester Lane, N.W.
Washington 11, D. C.

December 1, 1947.

Dear Friend in Christ:

Every year you hear read in church the Gospel story of the unjust steward who said: "To dig I am not able, to beg I am ashamed."

While my days of digging are about over (although not quite), unlike the steward I am not ashamed to beg; for the cause for which I appeal is one which begets glory, not shame.

It is the cause of the education of our students for the priesthood, future Holy Ghost Fathers who, one day, will become ambassadors of Christ to those, both near and far, who know Him not.

This year we have 175 young men readying themselves for the day when they will offer the sacrifice of the Mass for all mankind, when they will go to Africa, to Puerto Rico, to the missions here at home, to teach men the truth that alone will make them free.

Won't you share with us the burden of their training by contributing to our Seminary Fund? You may think your aid negligible, but "many hands make light labor." In fact, you may be surprised how easy you will find regular contributions to the support of an "adopted" seminarian of your own. I shall be glad to send you further details of our plan of "adoption" if you will check the square indicated on the enclosed slip.

But whether or not you follow this plan, I know that you will do **now** what you can to help.

May our Blessed Lady and her Divine Child keep you and yours now and ever.

Sincerely,

Father Charles Connors, C.S.Sp.,
Mission Procurator.

* * *

Dear Father:

It is with sentiments of sincere gratitude that I sit down today to write this letter to you. It is very encouraging for us here at the Seminary to know that you have not forgotten us and our needs. Just last Sunday I received a letter from Father Connors with a check enclosed for one thousand dollars to be used for the building of a dining room for the Seminarians. I do not know how even to begin to express my thankfulness to you for such a grand and

generous gift. We were so pleased that Father Danaher immediately told the Seminarians of your extreme kindness, and you can be sure that since then, you have been remembered all the more in their prayers, together with all those who had any part in giving or obtaining this donation. The Seminarians themselves have asked to express their appreciation, and so, I am enclosing the letter they have written for you.

Regarding the building, perhaps you may be under the impression that we have not even considered the matter because you have not heard from us in the meantime, but such has not been the case. We began working on the plans immediately after your offer to help us financially in this undertaking. Then later, the thought struck us that it would be more economical, considering the most important needs of the Seminary, to erect a two-story building with the dining room on the ground floor and class rooms above it. We have been at this plan for some time and have now submitted it to the Bishop for his approval. At first sight of the plans, he seemed favorably impressed, and now we are anxiously awaiting the "nihil obstat" and will get started on the actual building as soon as possible, having confidence in God and our benefactors for the remainder of the funds required to complete it.

At present the general idea of what we would like to see accomplished here is this. We are seriously handicapped for space. We cannot receive all the boys who make application to enter. Last year we could only accept two-thirds of the number of those applying. This year the percentage may even be lower. In order to increase our capacity, we have thought it better to put up new class rooms and convert the present rooms into a dormitory. That would give accommodation for about one hundred and fifty boys, while at present we can take care of only eighty. This building is something of which we are direly in need and we are earnestly hoping and praying that we may be able to see it through. As soon as our Bishop gives his approval, and we feel confident that he will, I will make a copy of the plans and forward them to you so that you may know just what is going on here in Kilema Chini.

Now I think that I must bring this to a close. All are well here and anxiously awaiting the arrival of the new Fathers who are due next week.

So, with best wishes from Fathers Danaher and Morgenroth and many thanks from all of us, I remain,

Faternally in the Holy Ghost,
Father Sylvester B. Fusan, C.S.Sp.

* * *

PITTSBURGH, PA.

Dear Father Collins:

I was sorry that I did not have the pleasure of meeting you last week when in company with Father Ackerman I visited your Provincial House. After leaving Washington we stopped for a night at Cornwells and then journeyed to Ferndale where we spent two days. I was taken, also, to Ridgefield that I might see the Novitiate.

Needless to say, I enjoyed my visit to each place and was received most cordially and graciously, and I have brought with me impressions of the Holy Ghost Fathers that are most favorable. I feel that I should convey some of these impressions to you, for I believe that you will welcome them.

First, the hospitality of your Fathers was wholehearted so that I felt right at home with them. Their reception was of the kind that a secular priest notices readily; a hospitality, namely, without an air of superiority. I felt regrets, indeed, when the time of departure arrived.

Second, I was impressed in each place with the spirit among the men themselves. There seems to be a friendliness among the priests that makes for familiarity among them without the loss of respect for anyone. "Cor unum et anima una" does not appear to be a dead motto; and that unity embraces the visitor as well.

Above all, however, I was impressed with the genuine piety of the priests and students, and I returned home truly edified. I was pleased to observe the exactness and uniformity of the religious exercises in each house, and I felt myself privileged to participate therein. I say truly that I gathered personal spiritual benefit in each place.

I also inspected the plans which Father Kirkbride has for the new Retreat House and I hope that the day is not far distant when the project becomes a reality. The type of building with its site and its proximity to the centers in Connecticut and New York should make it a favorite spiritual resort for the men.

I pray that God's blessing may continue to enrich the work of the Congregatio Sancti Spiritus.

Sincerely yours in Christ,
Father Edwin P. Fussenegger.

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